A very rare and excellent Piece.
It is not mentioned in Lowndes
Bibliog. Manual.

T. J. 37.

873. c. 14

T. Jolley Esq. F.S.A.

A very rare and excellent Piece.
It is not mentioned in Lowndes
Bibliog. Manual.

T. J. 37.

873. c. 14

T. Jolley Esq. F.S.A.

CARTERS CHRISTIAN Common VVealth;

OR,

Domeſticall Dutyes deciphered.

¶ Printed at *London* by *Tho: Purfoot.* 1627.

43

4 6
1334

TO THE RIGHT WORSHIPFVLL THE Maister, Wardens, and the Assistants of the worthy and famous Company of *Gouldsmithes*, of this Honourable Citie of *London*.

Worshipfull Sirs,

INgratitude, *was a sin euen vnto the Heathens so odious, that* Periander *among the* Corinthians *made this law, that if any in a Common weale proued vnthankefull hauing receiued a benefit, he was to bee put to death, and as the reliques of*

Gods Image in them. Soe nature in the ſenſible creatures hath ingrafted thankefulneſſe, to paſſe by thoſe preſidents produced by Hiſtorians, which may ſeeme incredible; the Naturaliſts obſeruation of the Merlyon not to prey on the Larke which hath giuen warmth to her cold feet, is remarkeable: And the ſpirit of God in Scripture hath plentifully inioyned it. That I may proue my ſelfe therefore inſtructed in this duty, not by nature onely, but by grace, in this glorious light of the Goſpell; I preſent vnto your view and patronage, theſe poore indeavours, the fruit of a thankefull heart, expect you cannot a

lofty

loftie ſtile or curious phraſe, for I take not vpon mee to inſtruct, but onely to remember: your curteous acceptation I doubt not of, from the former experience of your worthineſſe. Surely if the poore Perſians *water in a potſheard was exceptable to the Emperour; and an Apple from a poore Peſſant was receiued by* Artaxerzes *a great Prince; if* Alexander *tooke curteouſly water from a common Souldiers helmet; and our Sauiour crowned the poore widdow with everlaſting prayſe for two Mites to the Treaſury: your generous diſpoſitions will ſparingly cenſure and curteouſly accept theſe my poore la-*

bours; which howſoeuer, they bee your worſhips, and ſo is the Author.

Yours in all humble-
neſſe to continue,

THOMAS CARTER.

To

To the Reader.

AMongſt all the bleſſings that God hath beſtowed vpon vs (curteous Reader) the word of God next to our Sauiour, challengeth the moſt eminent place, as being the guide and direction vnto him, and the inſtrument to preſerue vs vnblameable in a froward and crooked generation: The Prophet *Zacharie* ſpeaketh of the wine that Chriſt doth offer to drinke, whereof virgins are gendred and begotten, o- *Zach. 9. laſt ver.*

ther kind of wines are wont to kindle evill luſts, but this wine the Goſpell, reſtraineth thoſe luſts, and maketh the heart pure: hence is the inſtruction of our Lord to ſearch the Scripture, as being able to inſtruct the ignorant to reforme the vertuous, and ſo to make perfect the man of God in all good workes. This excellent vertue hauing drawne mee to a diligent ſtudy of ſacred Writ, and conſidering in the laſt & worſt dayes the great neglect of family dutyes, frō whence ſpringes ſo many corruptions in children and ſeruants, being

ing dayly ſpectators of the heads corruptions, I haue thought it my duty not to let my Talent reſt, but by that ſmall portion of knowledge God hath giuen vnto me, to ſet vp ſome way-marke to direct others to the waters of *Shiloh*, which run pleaſantly to coole the heate of corruption and frowardneſſe, and to teach vs obedience priuately and publikely. If it bee obiected, that many eminent men haue already ſufficiently performed this worke, I anſwer, that another performing his duty, excuſeth not me; Secondly, none euer ſo fully

fully and amply hath put to the preſſe dutyes in this nature, as I can hereof; Thirdly, they came not to my hands till I had finiſhed this worke: It ſeemed thē neceſſary, not to let it ſuffer obortion, but to bring it toa charitacle view & cenſure of the vnderſtanding reader; May it pleaſe you then to accept of theſe vnpoliſhed, yea, vnſquared documents, neither it may bee methodicall in reſpect of order, nor curious in reſpect of phraſe, onely the token of a willing heart, and affording ſome good generall motions if thou pleaſe to afford a little diligence

diligence in the reading, and care in the practising. This performed, I haue the end I ayme at, and thus remaine thine ever in the Lord,

Thomas Carter.

The

The Introduction to the worke.

Iob. 7. 1. HEe that ſayd the whole life of man was nothing elſe but a time of temptations, ſpake moſt fearefully, and yet moſt truly: for we are tempted in our old age; & in our cradle we are not free; if any euill bee ſet before vs we are provoked vnto it; If we abound with *Adam* in Paradice, there may be death in that; And if wee want with our

our *Sauiour* in the wildernes, there are temptations in that; So ſubtill is Sathan, and ſo enuious is our enemie to ſerue himſelfe vpon all occaſions. In the former age of the world hee wrought and prevailed with men by bringing errors of mind, and doctrine of Diuels to ſeduce the Church, but now the cleare light of the Goſpell is come in, & knowledge doth abound, he laboreth to bring in error of life, and depravitie of converſation, for that, notwithſtanding men know their maiſters wil, yet they performe it not, that all meanes poſſible (both the ſpiri-

ſpirituall ſword of the Mini-
ſter, & temporal ſword of the
Magiſtrate) ought to be vſed
for the reformation of theſe
known euils, yea, euery mā to
ſet a hand to this worke;
amongſt which nūber I haue
brought forth my poore
abortiue talent to farther the
ſame, labouring by reproofes
to beate downe vice, and by
inſtructions to informe the
Husband to loue his wife, and
the wife to obey her Hus-
band, the Father to bring vp
his Children in the feare of
God, not prouoking them to
wrath, and the Childrens o-
bedience to their Parents;
the Maiſter to guide the ſer-
uant

uant, and the ſeruant to obey his Maſter in all things in the Lord: what if I bee no Miniſter, nor the ſonne of a Miniſter? Shepheards and clownes haue beene Diuines ſometimes and why not I? and therfore not doubting the entertaynement, I ſet forward to the worke; and firſt for the duty of Husbands.

(***)

The

The duty of Husbands.

The first Chapter.

AND the cause why I haue first begun with this duty of *Husbands*, is for that I find it to bee the first degree which God gaue vnto *Man* after his Creation: & therein, that when God gaue vnto man the rule of the whole earth, and the domination of all the creatures therein contained, yet, vntill hee gaue vnto him a *Wife*, hee had no true content in all the rest besides, for euery creature had solace in their kind *Gen.* 2.

except Man: but so was it not with Man till God gaue vnto him a Wife: Then finding her a companion fit to associate him selfe withall, with her he setled his content. And this did God for Man in the time of his innocencie, giue vnto him this wife, thereby leauing vnto vs this instruction, that we also ought to liue so vprightly, so holily, and so purely in the state of wedlocke, that we sinne not against God, nor against one another. And heere is one especiall thing to be noted, that God gaue vnto Man but one Wife, and not two or three, or many, and yet hee could haue giuen him more as well as one, if he had knowne it meete so to be: Bnt the Prophet *Malachie* doth tell vs why hee gaue him but one: becauſe ſaith he, he ſought a godly ſeed.

Man had no true content till God gaue vnto him a Wife.

Malachie. 2.

See

See heere my bretheren, God reiecteth your ſeed of baſtardie, begotten in your filthy fornication and abomninable adultery, he chuſeth none of theſe, it is the ſeed of lawfull wedlocke whereof he maketh his choyſe to inherite his Kingdome, and raigne in glory with his beloued Sonne.

And whence proceeded this breach of Gods Commandement at firſt? came it not from that wicked blood of *Caine*, was not *Lamech* that murtherer like his Father the firſt author therof? yea he was ſo: for you plainly ſee that God at the firſt ordained it not ſo to be, and what he firſt ordained, hee ſtill confirmeth: for when hee drowned the whole world, yet he preſerued vnto *Noah* but one woman, and that his owne Wife, thereby

The firſt breach of wedlocke from *Lamech*.

Gen. 4.

Gen. 7.

teaching vnto man that he ought to keepe himselfe vnto his owne wife onely, & when he gaue his lawes vnto his owne choſen people with his owne hand writing, he then ſaith, *Thou ſhalt not* Exodus. 20. *couet thy neighbours wife*, ſpeaking in the ſingular number, ſo that by him we find no nomination of any plurall.

Obiect. But it may be you will obiect and ſay, that the Saints and ſeruants of God as *Abraham*, *Iacob*, *Dauid* and others, haue not obſerued this rule, but haue had diuers wiues, and therefore being the beloued and choſen of God, they could not erre in theſe Anſwer. things. To this I anſwer, it pleaſed God to permit his ſeruants to doe many things which hee commanded not, he ſuffered *Abraham* to ſay *Sarah* his wife was Gen. 11. his ſiſter, and *Ioſeph* to ſweare by Gen. 44. the

the life of *Pharoah*, and *Dauid* to commit adultery and murther, and many other the like, and yet we know that all these thinges were directly against the will of God, *Salomon* had many wiues indeed, but they drew him to Idolatry. 2. Sam. 11. 1. King. 11.

We reade that *Moses* suffered the people of *Israell* to giue their wiues a bill of diuorcement, and so to put them away, but our blessed Sauiour telleth the *Iewes* that it was for the hardnes of their hearts, and to preuent further euils that *Moses* permitted it so to bee, and that from the beginning it was not so. Deu. 24. Math. 19.

But to returne to our former matter againe, let vs see from whence this wife came that God hath giuen vnto man, that so of him she may accordingly be re- If a man will respect the gift of his friend, for his

friends ſake, how much more ought he to eſteeme of his wife which God giues vnto him?

garded, as indeed ſhee ſhould: we find it to be moſt true that of mans owne ſelfe, God made him this companion and wife, and that not from the head of man neither, leaſt ſhee ſhould claime to rule where her power conſiſts not, nor of the foot, leaſt ſhee ſhould be diſdayned & deſpiſed of her Husband, but from the very body is ſhee taken, nay it is not enough for thee to ſpare of thine own fleſh for to make thee a wife of, but thou muſt ſpare a bone too, if thou wilt haue a fit companion for thee.

And now (oh man) hauing receiued ſo rich a Iewell, rich and deare indeed being ſo neare vnto thee, and that from the onely hand of the great and Almighty God, ſhee being the worke of his owne hands, ſure it muſt needs be exceeding good which he

he maketh, and of an exceeding value which he vouchſafeth to giue, and conſider it well and you ſhall find it ſo to bee: wee haue an old prouerbe, that it is a ſweet collop that is cut out of the owne fleſh, but I am ſure it muſt needs bee ſweet and deere, for that is both of thine owne fleſh and bone: Oh man, be wiſe in vſing this thy Iewell as thou oughteſt, leaſt thou bee found vnworthy of her by him that gaue her vnto thee, and ſo hee take her againe, & then too late thou lament thy loſſe.

How to keepe a good wife when a man hath her.

Will you haue my aduice herein? I ſee no better way then to be wiſe and diſcreet in the vſing of her, nor any fitter place to keepe her in, then that from whence ſhee came, neere thy heart man, I meane, I know ſhee came from thence, lay her there againe, lay

her there againe, let her not ſtray from thence, nay, locke her in there with the key of good diſcretion, and ſo ſhalt thou be ſure to find a comfortable treaſure of her at thy need, a comfortable treaſure indeed as thou mayeſt vſe her.

Obiect. You will happily ſay vnto me, I ſpeake well for a good Wife, for ſhee deſerues that place indeed: but there are many wiues of ſuch lewd and froward condition, that their Husbands are moſt happieſt when they are farthеſt from them, and ſuch a wife deſerues not that place. I anſwer with the words of *Salomon*, *A vertuous woman ſhall bee giuen vnto him that feareth the Lord*, and therefore he that will haue ſuch a one, let him ſeeke to bee vertuous himſelfe firſt, that ſo he may obtayne ſuch a bleſſing

Anſwer.

Eccle. 26.

Good counſell for a man to get a good wife by.

of

of the Lord, for ſure happy is the man that hath ſuch a one, her price is farre aboue the pearles, his treaſure is vnvaluable, if I ſhould explaine her vertues as much as *Salomon*, yet I ſhould not at full expreſſe her worth, but leaue her as he hath done, that her owne workes may giue her her due praiſe.

The Second Chapter.

AND now wee ſee that God hath giuen vnto man ſo deare and pretious a Companion to liue with him, let vs ſee what duties he would haue theſe to performe one towards the other, and firſt to beginne with the man, becauſe he is the head, for ſo we find him to bee: And *Gen. 3.*

if

if in this caſe wee ſeeke the whole booke of God through, yet wee ſhall find the effect and end thereof to be wholy and only loue, for Saint *Paule* teacheth that men ought to loue their wiues as their owne bodies, and he ſheweth the reaſon of it, for ſaith he, no man euer yet hated his owne fleſh, but nouriſheth & cheriſheth it, euen as Chriſt doth the Church, for thus the Saints and ſeruants of God gouerned their wiues in times paſt, *Abraham* loued *Sarah* his Wife, *Iſaack* loued *Rebecka* his Wife, yea, the ſtorie recordeth that they ſported together.

Eph. 5.

Gen. 23.

Gen. 26.

It is not enough for a man to liue quietly with his wife, but he muſt liue louingly with her alſo.

This hath that great Prophet & ſeruant of God *Moſes* expreſſed thereby, to ſhow vnto men, that it is not enough for them to liue peacably and quietly with their wiues, but they muſt liue louingly

louingly with them alſo: thus did *Iacob* loue his wife, yeelding ſeruice to his vnckle and maiſter Fourteen yeares, to the end hee might enioy her after: *Elkana* loued *Hanna* his wife, and *Sampſon* his wife, and *Tobias* and others their wiues: And you ſee it muſt be no ordinary loue neither, but it muſt bee like that extraordinary great loue which *Chriſt* ſhewed vnto his Church, who gaue himſelfe for it, that hee might make it vnto himſelfe a glorious Church, not hauing ſpot or wrinckle, or any ſuch thing, but that it ſhould be wholy & without blame. I will ſay with the bleſſed Apoſtle, this is a great ſecret, yea ſuch a one which man is not commaunded in all poynts to imitate, for the man is not commanded to giue his life for his wife, as *Chriſt* did for

Gen. 28.

1. *Sam.* 1.

Iudg. [illegible] *Tob.*

Ephe. 5.

Man is to loue his wife as Chriſt his Church.

In what poynts to Imitate Christ.

for his Church, and yet he is to protect her in all perils and dangers, euen as hee doth his Church: he must gouerne her in his wisedome by the word of God, both by continuall instructions from thence, and by his owne louing and gentle behauiour towards her and all others, yea, he must be laborious in his calling, that so he may prouide all thinges necessary for her, for so doth *Christ* for his Church, he is alwaies protecting it and prouiding for it, *For this* Mat. 19. 5. *cause shall a man leaue his Father & his Mother, and shall cleaue vnto his wife, and they twayne shall bee one flesh.*

Saint *Peter* being himselfe a married man, doth giue many notable instructions like these, who speaking by the spirit of God, and in the knowledge hee had

had of marriage, yet imposeth this duty vnto men, *ye Husbands dwell with your Wiues as men of knowledge, giuing honour vnto the woman as vnto the weaker vessell, euen as they which are heyres together of the grace of life, that your prayers be not interrupted*: and the wise man giueth thee this counsell, *not to depart from a discreet and good woman which is fallen vnto thee for thy portion in the feare of the Lord,* (for sayth he) *the guift of her honesty is farre aboue gold: If thou haue a wife after thine owne mind, forsake her not, and submit not thy selfe to the hatefull, vse thy selfe to liue ioyfully with thy wife whom thou louest, all the dayes of thy life, which is but vaine that God hath giuen thee vnder the Sunne, all the dayes of thy vanity, for that is thy portion in this life of all thy labour and trauile that thou takest vn-* 1. Pet. 3. Eccle. 7.

der

der the sunne.

And our Sauiour *Christ* himselfe confirming on earth what his Father had done in paradice, vouchsafed to grace a nuptiall feast with his blessed presence: & to expresse his loue the more which hee bare to the holy vnion then there knitte betwixt the Man and his wife, he expresseth his glory in shewing his first miracle which he wrought on earth at this mariage, & that of ioy, by turning there water into wine, to comfort and glad their hearts withall.

Iohn. 2.

The principal duty of the Husband towards his wife is loue.

And now that wee haue found that the most principall duty of the Husband towards his Wife is loue, & that the word of God teacheth vs in what nature to expresse it, let vs looke into the glasse of our times and see how this duty of loue is performed,

but

but I feare that among a hundred wee ſhall ſcarce finde one that ſtriueth to performe this duty of loue as he ought, and too many that know not of any duty at all to be obſerued, or at leaſt wiſe will know of none, and euen of thoſe that doe know all, and yet make no conſcience to performe any: for who, or where is hee that loueth his wife as himſelfe, and nouriſheth and cheriſheth her euen as *Chriſt* doth his Church, nay, ſee we not rather the contrary, doe wee not ſee dayly many which conſume great eſtates which their wiues doe bring them, through their owne vicious liues, ſome by idleneſſe, ſome by gaming, ſome by drunkenneſſe, ſome by whoring, but of this I ſhall ſpeake hereafter, ſome by one thing & ſome by another, who can deny but

Few to bee found which loue their wiues as they ſhould.

Foure chiefe cauſes of the ruinating of mans eſtate.

but if there were loue in the man to his wife, he would be more carefull in preseruing his and her estate then thus? and yet wee see dayly a good woman brought to beggery by such lewd Husbands: where is any duty or loue in such?

Churlish husbands voyd of the knowledge of the law of God.

And are there not others which to shew their authority, will hold their wiues (in stead of fellowship) in such subiection & seruitude, that no seruant will performe the like vnto them, being euen a very *Nabal* vnto them in churlishnes of speech & crabbed conditions, that the poore wife is euen at her wits end in seeking to giue him content: where is wisedome in such Husbands, that should gouerne their wiues according to knowledge? alas it appeareth that these men forgetting their duty

to

to God, know not how to performe any duty at all towards their Wiues: Others there are that will follow no vocation or labour at all, but liue idely and lewdly & put the poore woman to shift for all: shee must prouide for her selfe, her Children, and her idle Husband too, or if he hap sometimes to get something abroad, yet shee shall bee sure to be neuer the better for it, he wil bring none home to comfort her, nay, not so much as to put cloathes to his owne backe, but that his poore Wife must prouide them, yea and discharge the Landlord too, or else shee shal want a house to put her head in: nay, hauing a profession to doe all this sufficiently of himselfe, yet will he no way benefit his wife or himselfe, but wil impose all still vpon her: what

ſhall we ſay of ſuch men? and yet ſuch there be, I proteſt vpon mine owne knowledge I know ſome of them. Saint *Paul* ſaith, *he is worſe then an Infidell that doth not prouide for his family*: but to caſt pearles among ſuch ſwine is not meet, for they will ſtoppe their eares at the voyce of the charmer, charme hee neuer ſo wiſely: I will leaue them to the iuſt iudgement of God, who wil aſſuredly giue them their due, what loue doe theſe men ſhow? nay, is there any loue at all in them, or any feare of God either?

No feare of God, nor loue in them which doe not prouide for their famulies.

It is a harts griefe to any good Chriſtian, or well minded man to ſee and heare the dayly contentions, vproares, quarrelles, and diſagreements betwixt husbands and wiues in theſe dayes, and yet who can deny but the world

world is too full of ſuch, what ſhall wee ſay to theſe thinges? excuſe it who will by laying the fault on the Wiues, I ſay ſtill the greateſt part is in the Husband, hee by his vnkind and churliſh ſpeeches not fitting a husband to giue vnto his wife, his vnthriftines in waſting abroad, what all doe labour for at home, his drunkeneſſe, his raſh furiouſnes, theſe with the reſt aforeſaid and a number more not here expreſſed, he (I ſay) by theſe occaſions is dayly the cauſe of all theſe euills.

Faults in the Husband, proouing him the cauſe of the diſagreeing betwixt his wife and himſelfe.

The third Chapter.

AND there bee ſome of this number, that will know no other way to goueme their wiues

No way for a man to bring his with to loue him by compulsion.

but by extreamity: why brother, doſt thou thinke to make thy Wife loue thee by beating of her, alas ſilly man, how art thou deceiued? loue is of another nature, ſhee will run freely of her ſelfe where ſhe liketh, but will not bee drawne or compelled by any force how great ſoeuer.

And how canſt thou thinke to haue her to ſhew any kindneſſe or loue vnto thee, when thou ſeekeſt to rule by force? would'ſt thou haue her to ſtand in awe of thee, it is thy ſeruants duty and thy childs, not thy Wifes: I confeſſe ſhee is to bee obedient vnto thee? but her obedience muſt proceed through loue, and a man may draw more from a woman by louing and kind vſing of her, then any way by force, nay, more then he will or can expect of her,

The wifes obedience muſt proceed from loue.

More may be done by loue with a woman then by force.

for

for ſhee is of that free nature where ſhee loueth, and is beloued, I ſpeake not of ſuppoſition, but of knowledge.

But for a man to beate her whom both by the lawes of God and nature he is bound to loue, nouriſh, and cheriſh as his owne fleſh, it doth ſhew great want of knowledge both of God and of his lawes in ſuch a man, for were the feare of God or wiſedome in them, they would rather ſtriue to gouerne them in another nature, I meane by loue and clemencie, & not by force: beſids, what a ſcandall & reproach doth ſuch men raiſe vpon themſelues amongſt their neighbours, kindred and acquaintance who liue thus diſcentiouſly, making themſelues a by-word or common talke among them, which many times are not onely affrighted

The man that beateth and doth miſuſe his wife, is voyd of the knowledge of God and of his lawes.

What ſcandals doe ariſe by varience betweene man and wife.

with them in their owne houſes with the outcries of thē & their children, but are forced to ſpend their time & their mony to make the man and his wife friends: oh fooliſh madnes in men that cannot keepe their owne follies priuate to themſelues, but they muſt make others acquainted with it!

I do remember that a reuetend diuine writing vpon this matter ſaith, that hee that cannot gouerne his Wife without beating her, deſerues to be beaten himſelfe, becauſe hee did chuſe no better but ſuch a one whom hee could not rule without beating: of all waies I aſſuer thee this is the worſt to rule her by, for by this thou not only withdrawſt her loue from thee, which otherwais to thy great comfort thou might'ſt enioy, & for thy

great

great good, but also hardnest her heart against thee, & makest her careleſſe euen of thy good and her owne, yea many times such hard and vnkind dealing of the husband vnto the wife, causeth her to fall into such inconuenience as bringeth the ruine both of her and of her husband and children, and is not this folly in men to wrong thẽselues thus by their misgouernement, respecting more their owne will, then their good & quiet: yea all must bee set aside to giue place vnto will, so it is not enough for such a one to bee Lord and ruler ouer his wife as it is reason he should, but he will shew it, and that not in priuate neither, but openly, taking a glory in doing it, thereby explaining the follies of her whose weakenes he should hide, and opening his owne, whome

Dangerous euils arising by a mans vnkind dealing with his wife.

wisedome would he should keep secret: besides what euill examples giue such men by these thinges vnto their families? yea, what haue such men to answer for vnto God which thus corrupt their families by these euill examples? amongst whom as a vine, it will extend it selfe into many branches: such a sin is not easily put away, he hath more need of *Mary Magdalen* teares, and with *Peter* to weepe bitterly, that is corrupt with such a sinne, and yet when he hath all done, he may winne (as I sayd) more by loue, then hee shall get by force.

Euill examples in maisters corrupting their families.

But I haue not yet done with this branch of *Loue*, for I must tell you, that that man that doth not loue and liue louingly with his Wife, the spirit of God is not in such a one, and I proue it by

by his words, who was directed by the ſpirit of truth in that hee ſpake, I meane the bleſſed Apoſtle Saint *Iohn*, for he ſaith, that hee that dwelleth in loue, dwelleth in God, and God in him: ſo then it muſt needes appeare that hee that dwelleth not in loue, dwelleth not in God, nor God in him: yea, hee proueth his words by theſe following, hee that loueth not, knoweth not God, for God is loue: yea, he goeth ſo farre, that hee teacheth vs to know whether this loue be in vs, or no, for ſaith he, if we loue one another, we will loue God, & keepe his Commandements: alſo I know he ſpeaketh there of the children of God: but as it ought ſo to bee in them one towards another, ſo it ought alſo more eſpecially to bee in euery man particularly towards his owne

1. *Iohn.* 4.

owne Wife, & here is a toutch-ſtone will tell euery man truly whether he liue with his wife as hee ought to doe, or no, namely, if hee liue in loue with her and according to the Commandements of God: S. *Iohn* ſaith, that if any man ſaith hee loueth God and hateth his brother, hee is a liar, and if a man ſay hee loueth God, and yet loueth not his wife, I ſay he is a lyar alſo.

But what ſhall I ſay? whom I haue all done, I muſt leaue men to the conſideration of what I haue written, and wiſh and intreat them to be wiſe & ſubmit themſelues vnto the gouernement of the word of God, that ſo they may liue quietly and louingly with their wiues, and not onely ſo, but ioyfully (as the wiſe man ſaith) for ſurely hee hath obtayned a good portion that hath a

wife

wife that hee can liue ioyfully with, for if that a man do abound with wealth, ſo that he is able to giue vnto himſelfe as much pleaſure as *Salomon* poſſeſſed as his heart can deſire, yet if hee liue not peaceably at home & in loue with his wife, euen all the reſt are but a burthen vnto him: but the poore man (hauing little and yet liuing friendly, louingly and ioyfully with his wife) hath his heart more full of content then the rich man hath of all his wealth. Indeed as the old prouerbe ſayth, in loue is no lacke, for where loue is vnited in the feare of God in the harts of man and wife, they will (like yoake fellowes) draw together the right way, like the two Milch Kine which brought the Arke of God in the new cart from the land of the *Philiſtims*, yea, they will plow

Where peace and loue doe want, all other things do ſeeme vnpleaſing.

Where man wife agree, all thinges proſper well. 1. *Sam.* 6.

plow together, & ſow together, & there is no doubt, but through the bleſſing of him which gouerneth them, they ſhall (ſo doing) receiue a plentifull harueſt together. Thus we haue found that the principall duty of the Husband vnto the Wife is loue, and doe alſo finde that this duty is much neglected, contemned, & euen deſpiſed of many, as appeareth by the euills dayly ariſing betwixt man & wife here before expreſſed, which I confeſſe to bee to many, yet there is one mayne defect in husbands which I may not ouer-paſſe, becauſe it is the greateſt breach of loue that may bee, which I will ſpeake of in the Chapter following.

The Fourth Chapter.

THis duty of the Husband vnto the Wife being wholy included in the bonds of loue, it ſtretcheth it ſelfe farther into many branches: for we finde alſo by the word of God, that the Husband muſt dwell with his wife according to knowledge: ſo we ſee here that is not lawfull for the Husband to forſake his Wife, but howſeuer, whether it be in weale or woe, in riches or in pouerty, yet he muſt abide & dwell with her ſtill, onely *Adultry* ſeparateth man and wife: forthis cauſe a man may forſake his wife and ſhee her husband, but if the wife be not an *Adultreſſe*,

No cauſe whatſoeuer ſhould ſeparate man and wife, except *Adultry*.

treſſe, thou muſt not forſake her, no, not for any other cauſe, I confeſſe the wiſe man ſaith, *giue me any plague, but the plague of the tongue*: and it may bee thy wife hath this fault, yet this is not a ſufficient cauſe for to forſake her, for our Saviour Chriſt telleth vs, it is not lawfull for a man to put away his wife, except it be for whoredome: yea hee doth vtterly forbid to ſeparate whom God hath ioyned together: and ſaith further, that whoſoeuer ſhall put away his wife, except it bee for fornication, cauſeth her to commit Adultery, and whoſoeuer ſhall marry her that is diuorced, committeth Adultry.

Mat. 19.

Whoſoeuer marrieth her that is diuorced, doth commit Adultry.

But the firebrands of hell, I meane the wicked and abominable Adulterers of our time, (neither reſpecting the word of God, nor yeelding any obedi-

ence

ence to his Commandements, or fearing the iuſtice of his vengeance to come for their diſobedience) will notwithſtanding (like the ſwine poſſeſſed by the Deuill) runne violently to their deſtructions: But Saint *Paull* telleth them plainely, that neither *Fornicators, Adulterers, wantons, nor ſuch like, ſhall inherite the kingdome of God*: whither they ſhall goe then I tremble to thinke of: for theſe men not regarding theſe things, will haue a wife here, & another there, one in this Country, and another in another country: or if thy cannot range abroad to doe thus, but muſt abide at home, they will keepe a whore euen there, and yet the poore wife muſt not know of it, or if ſhee doe, ſhee muſt not ſeeme to know it or dare to ſpeake of it, though ſhee bee

1. *Cor.* 6.

An item for whoremongers and Adulterers.

bee neuer ſo much wronged by it: nay, this will not ſerue the beaſtly minds of ſome, but they will haue a whore in this corner, and another in another corner, and bee continually ſeeking of whores and whoriſh places, for all bread is ſweet to a whore-monger, ſaith the wiſe man, hee will not leaue off till hee periſh: a man that breaketh wedlocke, and thinketh thus in his heart, who ſeeth me, I am compaſſed about with darkeneſſe, the walls couer mee, no body ſeeth mee, whom need I to feare? the moſt high wil not remember my ſins: the ſame man ſayth, he ſhall bee puniſhed in the ſtreets of the citty, and ſhall bee chaſed like a young horſe foale, and when he thinketh not vpon it, hee ſhall be taken: thus ſhall he be put to ſhame of euery man, becauſe he would

Eccle. 23.

would not vnderſtand the feare of the Lord.

But what ſpeake I of the wiſe mans words, whē God himſelfe ſaith *Thou ſhalt not commit Adultry, and that thou ſhalt not couit thy neighbours Wife, nor his maide, nor his Daughter,* and yet his wife, his maid, nor daughter, wil ſerue to ſatiſfie the beaſtly minds of many men in this wicked age, but wiues, maides, and all that they may any way allure to their wicked purpoſes they will thus abuſe: *The Lord commanded there ſhould bee no whore-keepers among his people the Iſraelites*, but if all ſuch ſhould bee ſwept out of this kingdome, I thinke a great part of our land would be vnpeopled, for neuer was this ſin of whoredome & adultry at ſuch a haight as at this day it is amongſt, vs amongſt young men it is now

Exodus. 20.

Deu. 23.

counted but a tricke of youth, & among others of more yeares which ſhould haue more grace, it is called the ſweet pleaſing ſin of Letchery.

Oh *England*, *England*! *Sodom* & *Gomorah* committed not more ſinne then thou dayly doſt, and theſe haue felt the heauy hand of God long ſince, conſuming them with fire and brimſtone from heauen, and thinkeſt thou to eſcape? no, no, the bed vndefiled is honourable, but *Whoremongers and Adulterers God will iudge.* Saint *Iohn* telleth ſuch plainely, *they ſhall haue their part in the lake that burneth with fire & brimſtone*: you will thinke I am too bold to bee thus ſharpe with you, but I ſay the tongues of men can neuer ſpeake enough of this ſinne, for the Lord hath ſet himſelfe againſt ſuch, and will

Heb. 13.

Reu. 21.

be

be a ſwift witneſſe againſt them: (for ſaith he) *They aſſemble themſelues by companies in the Harlots houſes, and riſe vp in the morning like fed horſes, for euery man neigheth after his neighbours wife*, and now marke what followes: *ſhall I not viſit for theſe thinges ſayth the Lord, ſhall not my ſoule be auenged on ſuch a nation as this?*

Mala. 3.

Iere. 5.

Woe be to you *Whoremongers* and *Adulterers*, who not onely draw vengeance vpō your ſelues but euen vpon the whole nation wherein you liue, againſt whom the Lord maketh ready the arrowes of his vengeance, whoſe portion is in that lake of fire vnquenchable, *Oh conſider this yee that forget God, leaſt hee tare you in peeces, and there be none to helpe!*

Whoremongers & Adulterers, doe not onely draw vengeance on the ſelues, but alſo on the nations among whom they liue.

Pſalme. 50.

Regard the words of *Salomon*, *keepe thee from the wicked woman, & flattery of the tongue of a ſtrange woman,*

man, desire not her beauty in thine heart, neither let her take thee with her eye lids, for because of the whorish woman, a man is brought to a morcel of bread: And a woman will hunt for
Pro. 6. *the precious life of a man: can a man take fire in his bosom & not be burnt, or can he goe vpon coales, & his feete not be burnt:* so he that goeth into his neighbours wife, shall not be innocent, whosoeuer toucheth her: should a man talke with one of these licentious liuers about some of his worldly affaires, he would thinke himselfe wise enough to conferre with any man, & in the eyes of the world seeme so, & yet *Salomon* proueth him ot be but a foole, for (saith hee,) *hee that doth it, destroyeth his owne soule, yea he shall find a wound & dishonour, & his reproach shall neuer be put away*: & againe in ano-
Pro. 22. thr place, *The mouth of a strange*

woman is a pit, and hee with whom the Lord is angry, shall fall therein: and thus I proceed somewhat the more largely in opening this breach of wedlocke, to the end you may see into what dangers these men doe dayly run into, which liue not louingly & faithfully with their owne wiues, as the word of God enioyneth them to doe.

The Fift Chapter.

SEe see now by our last Chapter, how farre many husbands come short of the performance of that duty, which by the word of God they are inioyned to performe vnto their wiues, and the whole cause or

chiefe ground we also see there to be the want of loue, or rather of true loue: for if there were in them that true loue which the feare of God worketh in the heart of euery good Christian, then it would leade them to that knowledge wherewith S. *Peter* teacheth husbands to be furnished with: which I must a little further touch, for it is not enough for them to abide & dwel with their wiues, but they must dwell with them as men of knowledge, and men of vnderstanding, and experienced in the word of God, yeelding themselues wholy vnto the guide of his word, and the obedience of his will and holy Commandements, this is the knowledge wherewith he instructeth them, and this will bring Husbands to performe that which Saint Paul teach-

1. Pet. 3.

teacheth, *which is to loue your wiues as Christ loued his Congregatiõ*: that is with a holy, harty and a constant loue, for all these must bee performed by you: and except you labour to gather this knowledge from the word of God, as the Bee doth for her hony among the flowers, by your continuall exercise & meditatiõ therin assure your selues you shal neuer be able to performe your duties towards God, nor receiue true comfort by your Mariages.

Ephe. 5.

Husbands ought to liue with their wiues as men of knowledge, experienced in the word of God.

Hee telleth you also, that you must giue honour vnto the wife as vnto the weaker vessell, and because shee is the weaker vessel and more apt to frailty then thy selfe, thou must beare with her weakenes, and not expect to find that holynesse of content which happily through thy wisedome thou wouldest shee should per-

forme vnto thee in many things, for, for this cause also hast thou obtayned thy wisedome & thy knowledge and thy vnderstanding, that thou mightest beare with the weakenes of thy companion: we reade, that when *Samuell* had annoynted *Saul* to bee a King ouer the people, so soone as hee had annoynted him vnto that kingly office, God gaue vnto him another hart, fitting him thereby vnto the place and calling he had appoynted him: so no doubt but those men which he permitteth vnto that honorable function of Marriage, he furnisheth with gifts fitting for that calling, for it is a matter of no small waight when a man taketh vpon him the gouernement of a woman, but if he rightly consider what he taketh in hand, hee shall find he had need with *Salomon* to

1. *Sam.* 10.

pray

pray that the Lord will giue vnto him wisedome to rule & gouerne the wife whith he hath taken, as hee did for wisedome to gouerne his people, & both the Husband & the Wife when they come together to pray with *Tobias* and *Sarah*, *that the power of the Deuill haue no domination ouer them, and so he shall be strengthned and enabled to beare with the weakenesse of his companion.* Tob. 8.

Wee see if wee put strong waters into a single & weake glasse, it breaketh the glasse because it wanteth substance of nature to beare it: and therefore we will put such waters carefully into double glasses, which may conserue and keepe them; so wee should not ouerburthen the weake nature of the woman, by imposing vpon her, that which the husband himselfe ought to

per-

Simile.

performe, of which (I haue formerly ſpoken) and this is one chiefe reaſon which ſhould mooue the man to deale kindly with his wife, euen her weakneſs: for wee ſee if we handle veſſels of glaſſe and earth roughly or raſhly, we crack & breake them, and I would that men were as wiſe and carefull to conſider the weakenſſe of their wiues, and to deale kindly, gently, and louingly with them, ſo conſeruing and preſeruing that loue which ought to bee betwixt them, and would be if it were not expulſed by their rough and vnkind dealing with them.

A reaſon ſhewing why a man ſhould deale kindly with his wife.

And there is another reaſon or chiefe ground to be conſidered greater then any of the former, which ſhould draw men to the performance of this their duty, for ſo St. *Paul* doth teach vs al-

ſo,

ſo,(which is) *that euery man ſhould haue a ſpeciall care to performe theſe duties impoſed vpon him, the rather or for this cauſe, becauſe they are heires with you of the grace of life, elected by the fauor of God in* Chriſt Ieſus *to that fellowſhip of* Saints *wherein you your ſelues hope to bee vnited, & as dearely beloued of God as your ſelues, bought out of the power of* Satan *by the precious blood of his deare Sonne, as well as you, and heyres alſo of that eternall life which you your ſelues hope to enioy: and therefore if you your ſelues thinke to liue as Saints in Heauen, you muſt liue together as Saints here on earth.* Another more effectuall reaſon for the ſame cauſe

Theſe thinges as a loadeſtone ſhould draw you to the performance of thoſe dutyes which you ought to performe if you rightly conſider it.

And ſo our bleſſed Apoſtle hauing giuen this godly & prudent

dent counsaile vnto Husbands to performe vnto their Wiues, giueth a reason also wherefore these thinges should or ought to be thus performed, which is, *that your prayers be not let or hindred*, as if hee should say, if you liue discōtently or frowardly one with another, it is vnpossible that you should performe that deuotion in your praiers, which you ought to performe to God, or haue them accepted of him as you would, & therfore if you would haue God to heare you when you pray vnto him, or to grant you the things which you pray for and desire of him, agree and liue in loue together, that so your praying together may receiue comfort together, and that the God of loue may blesse your Loues together.

When man & wife agree not as they ought, they cannot pray as they should.

I beseech you haue a care of

these

theſe thinges, and ſeparate not your ſelues in theſe holy actions, for I know there be too many infected with theſe ſins amongſt vs in theſe dayes, which liue vntowardly and frowardly God knowes, & yet feare not to preſent themſelues before his diuine Maieſty in this caſe, oh dangerous thing! hath God ioyned you together that you might be one, and will you diuide your ſelues and then appeare before him, and bring him but halfe, when his due is to haue the whole, thinke you hee will bee ſerued thus? no, hee is like the true Mother, which wil not haue her child diuided, he will either haue the whole or none, he will not haue you thus to ſeparate your ſelues, and then to preſume to come in his preſence: but if any contention do ariſe betwixt the

1. *King.* 3.

the Man and his Wife, quench the fire before it doe burne too farre, reconcile your ſelues one to another ſpeedily, that your loues may not fade, nor your hearts ſtray, but ioyne together in God, that ſo your prayers be not interupted, but accepted of him, as you ſee the word of God teacheth you: & thus briefely for the duty of Husbands.

* * *

The

The duty of *Wiues*.

The Sixt Chapter.

YOu see I haue proued that the duties of Husbands are wholy grounded vpon Loue, but we shall find that the duty of the Wife reacheth yet further then so, for it is not enough for her to be kind & louing vnto her Husband, but shee must be obedient and dutifull, and vnder the subiection & gouernement of him also, but because I will not bee offensiue by presuming to write any thing herein of my selfe, I will

It is not enough for a woman to loue her Husband, but shee must be ruled and gouerned by him also.

will lay my foundations on a ſure ground, and goe no farther then the word of God ſhall giue mee warrant heerein.

Wee find that for the ſinne of diſobediēce in our grandmother *Eue* vnto her maker, amongſt the reſt of her puniſhments laid vpon her for it, this is one, *Thy deſire ſhall be ſubiect to thine Husband, and he ſhall rule ouer thee*: yee ſee here what duty is layd vpon the the woman, & that by the Commandement of God himſelfe, you haue now no power left vnto your ſelues to order your owne wils and deſires as your owne ſelues pleaſe: no, your wils muſt accord to the wils of your Husbands, & your deſires muſt be ſubiect to their wils: it is your duties to yeeld them obedience & the preheminence of rule: the very heathen Phyloſophers

Gen. 3.

phers which knew not the word of God, yet could teach that the rule for the Wife to liue by, was her Husband, if he liued obedient to the lawes publique: how much more then if they liue according to the lawes of God, are you bound to performe it: but as a blocke though it bee decked with Gold and Iewels is not to be respected, except it represent the shape of somewhat, euen so a wife, bee shee neuer so rich, if shee bee not obedient vnto her Husband, shee is nothing worth to be regarded: and whatsoeuer or wheresoeuer we shall find any thing concerning this duty of the Wife in the whole booke of God, we shall find it to bee built vpon this foundation, which God himselfe hath layde. Simile.

S. *Paul* well vnderstanding the mysterie of his Maisters mind,

hath very plainely in many of his
Ephe. 5. Epiſtles largely expreſſed this matter, teaching wiues to ſubmit thēſelues vnto their Husbands as vnto the Lord: here is the loue taught you, that you muſt performe vnto them, & here is the duty too. For as you muſt performe all harty loue and true affectioned zeale vnto the Lord, with all faithfull obedience vnto his holy and heauenly will: ſo you, vnder your Husbands & vnto them, muſt performe the like, and Saint *Paul* ſheweth the reaſon too, why you muſt doe this, (for ſaith hee) *The Husband*
Ephe. 5. *is the Wiues head, euen as Chriſt is the head of the Congregation*, and hee is the Sauiour of the whole body, therefore as the whole congregation is in ſubiection to *Chriſt*, likewiſe let the wiues bee in ſubiection to their Husbands

in

in all things.

Thus yon ſee how Saint *Paul* hath laboured to expeſſe this duty vnto you, and Saint *Peter* he teacheth the ſame in effect alſo in theſe words, *ye women be ſubiect to your Husbands, that euen they which beleeue not the word, may without the word, be wonne by your conuerſation when they behold your conuerſation in feare:* And againe, *let your wiues keepe ſilence with all ſubiectiõ, ſuffer not a womã to teach, nor to haue authority ouer the man, but for to bee in ſilence, for* Adam *was firſt formed, then* Eve, *alſo* Adam *was not deceiued, but the woman was deceiued, and hath brought in the tranſgreſſion:* Againe, *Let your wiues keepe ſilence in the congregation, for it ſhall not bee permitted vnto them to ſpeake, but to bee vnder obedience, as the Law ſaith, but if they will learne any thing, let them*

1. Pet. 3.

1. Cor. 14.

Gen. 3.

them aske their Husbands at home, for it becommeth not a woman to speake in the Congregation, yea, a man shall bee Lord and ruler in his owne house, and the woman shall bee subiect vnto her Husband.

Yea, we shall find that among the ordinances which *Moses* gaue vnto the Children of *Israel*, this is one, *That if a woman hauing a Husband, voweth or pronounceth ought with her lips, either by oath or solemne promise, whereby shee bindeth her selfe: if her Husband heard it, and holdeth his peace concerning her the same day he heareth it, then her vow shall stand, and her bond wherewith shee bound her selfe, shall stand in effect: but if her Husband disallow, her the same day that hee heareth it, then shall hee make her vowe which shee had made, and that which shee pronounced with her lips, when shee bound her selfe, of none effect,*

Num. 30.

Women ought not to make vowes without the consent of their Husbands.

effect, and the Lord shall forgiue her.
Thus you see how the Scriptures do all accord to that which God in the beginning had commanded: namely, *That the woman should be subiect to the rule and gouernement of her Husband*, to this haue all good women euer accorded. The obedience of *Sarah* vnto *Abraham* calling him Lord, approueth her duty: The obedience of *Rachell* and *Lea* vnto their Husband *Iacob* affirmeth it, no lesse doth the reuerent duty of *Bathsheba* vnto *Dauid* expresse it, the obedience of *Ester* vnto *Assuerus*, purchased not onely her owne life & renowne, but the liues of the whole Nation of the *Iewes*. And although it cannot be gainesaid of any, but that this Cõmandement of Almighty God ought reuerently to be obeyed of all women, yet

Gen. 18.
Gen. 31.
1. King. 1.
Ester. 8.

how much it is disobeyed in these dayes wee dayly see: nay, despised & disdayned at, so that we may iustly complaine against them, and say, they bee a rebellious seede.

For, as in the beginning they rebelled against their Almighty God, so doe they still repugne against him, refusing to bee gouerned according to his will, & the ordinance which he hath appoynted to gouerne them by, for by their husbands now many of them will not bee gouerned, they will gouerne both themselues and their Husbands, yea and the whole family too, or else there shall bee no quiet rule there, so that now it is growne to a prouerbe, that where the wife beareth the sway, the house is the quieter all the day: is not this badge giuen you to your shame,

Many women very vnquiet, if they may not haue the rule of the whole family, which by them ought not so to be.

ſhame? and yet you will not ſee it, in theſe dayes the Diuell hath ſo bewitched you, that many of you do not ſtick to ſay, that your Husbands haue not wit enough to performe ſuch matters: think you that he that gaue them their authority, cannot giue them wit enough to peforme that charge which hee committeth vnto them, but that you muſt bee vmpire and iudge too in your owne cauſe, to take the authority out of his hand, and as falſe vſurpers make vſe of that authority to which you haue no lawfull right?

If you ſuppoſe ſuch a defect to be in them, why doe not you rather pray for them, that God may ſupply their defects and wants? but it is too common a thing amongſt you now a dayes, to make your choyſe of ſuch

If any defect be in the Husband, how it ſhould bee redreſſed.

men as you may thus deale with-all, and I would some of you did indent before marriage for these things: but such womē as would rather haue fooliſh Husbands, whome they might rule, rather then to bee ruled by ſober wiſe men, are like to him that would rather bee led of a blind man in an vnknown way, then to follow one that can ſee & know the way well. Oh that your ſuppoſed knowledge or wiſedome on which you ſo much depend, would open vnto you the danger in which you ſtand by committing this error! but it cannot, ſo long as your wils do not with all obedience, ſubiect themſelues vnto the will & commandement of him vnto whom all power ſhould yeeld their obedience.

The

The Seauenth Chapter.

I Had almoſt ouerſlipt the repetition of an vndutifull Wife of whom we reade in Scripture, but I may not, for it is worthy your beſt conſideration, I meane of *Vaſta* Queene and wife of *Ahaſhueroſh* *Eſter. 1.* the great King of *Perſia* & *Media*, whom vpon a certaine feaſt day the King commanded to bee brought before him in her great eſtate of pompe, euen with the Crowne Royall vpon her head, that as his loue was great vnto her, ſo ſhee beeing brought vnto him in that glorious pompe which hee deſired, the delights of

of his heart might be ſatiſfied in her comely and beautifull perſon, and likewiſe his Princes & Peeres might ſee the ſame.

And wee would thinke that this was but a ſmall requeſt which the King required of her, & yet many a man doth require as little as this at the hands of his wife, or leſſe, and yet obtaines it not: well, the ſtorie telleth vs ſhee did no better, but euen ſo, for though ſhee were a *Queene*, and ſhould haue been a patterne of obedience vnto all women, both in her Court & Kingdome, yet ſhee refuſed to come, and would not come, although commanded by her Husband, yea, & that a King.

But *Ecce, Ecce*, behold, behold, ſhe refuſing to come to her Husband with the Crowne on her head who gaue it her, and firſt placed

placed it there, her royalty and regaltie was therefore taken from her by him as vnworthy of ſuch a glory, and becauſe ſhe refuſed to bee obedient vnto the Commandement of her Husband, whom ſhee ought with all reuerence to haue obeyed, ſhee was not onely reiected of her Husband for being Queene, but vtterly abandoned of him for euer, and diuorced from him by law: nay, this was not all, for it was not long before ſhee ſaw another enioy that maieſty honour and pleaſure which ſhe but lately poſſeſſed, & by her owne folly loſt, & what greater hartgriefe in the world can cõme to a woman then this, to ſee her ſelfe degraded and diſgraced, & another to poſſeſſe that honour which was hers, before her face? and thus ſhee which ſhould haue beene

A Queene punished for diſobedience vnto her Husband.

beene a mirror vnto others in her obedience, is now made for disobedience a mirror vnto all women in her punishment: I could not omit this historie being so fitting to this matter of the wiues obedience: but shall I tell you good wiues, it is well for you that this law is not executed now in these dayes amongst vs, for I assure you if it were, we should haue Ten wiues diuorsed before one buried, so apt are you to peforme this bad act of disobedience.

And therefore I cannot yet passe it ouer, for the Apostle doth open this poynt of duty vnto you very plaine, and therfore I beseech you bee not ignorant of it, but marke it well, I recited the words in the former Chapter: *Hee would haue you so subiect your selues to your Husbands, that*

euen

euen they which beleeue not the word, may without the word be won by your conuerſation, when they ſhall behold your conuerſation in feare.

See, you muſt ſo ſubiect your ſelues vnto them, that you ſhall euen feare to giue any occaſion of offence vnto them. I know there bee many that will not like of this, that the wife ſhould ſo ſubiect her ſelfe vnto her Husband, that ſhee ſhal ſtand in feare of him, and yet it muſt be ſo, for do we not reade that God commandeth that euery man ſhall ſtand in feare of his Father and Mother, he doth not ſay that euery child onely ſhall feare, but that euery man ſhal feare, if then it muſt bee ſo, how much more ſhould the woman performe this vnto her Husband, vnder whoſe ſubiection he hath committed her as a portion of her

The Wife ought to be fearefull of giuing any cauſe of offence vnto her Husband.

punishment for her disobedience vnto him.

What kinde of feare it is which is required of women towards their husband

But will you know what kind of feare this is which is here required, and how it must be performed? for it is not a slauish kind of feare which is here required where the Apostle sayth, *your cõuersation must be in feare*, but here is required of you a holy *conuersatiõ*, zealous towards God and pure and vndefiled towards the world, with vertue, chastity, modesty, temperance, sobriety, faithfulnesse, and louing obedience, for surely shee that is fully possessed with these vertues, will so loue and so liue that shee will feare to offend her Husband, but rather yeeld all humility and obedience for the commandement sake, & thus by this holy cariage of your selues, shall you winne those that are with-

out

out the knowledge of God or his word, to the knowledg both of him and his word, when they ſhall behold your godly converſation in feare.

And ſee farther the mercy of our good God, vnto whom he hath cõmitted you to be gouerned by, not vnto your enemies or vnto ſtrangers, but vnto a kind & louing Husband, vnto whom you are as neere as the very fleſh vnto his skin, and as deare vnto him as the aple of his eye, whoſe tender harted affections are alwaies yeelding vnto a dutifull & louing wife. I hope now that good wiues will willingly yeeld vnto this their duty of obedience vnto their Husbands, ſeeing by whom it is commanded, and to whom it ought to be done.

And the rather for that the mercy of God doth extend it ſelfe

selfe vnto them euen to the full, in that notwithstanding their transgression against him, yet he hath ordayned them to eternall
1. *Tim.* 2. salvation by the merits of his beloued Sonne, the words are worthy your best obseruation, and these they are: *Notwithstanding through bearing of Children shee shall bee saued, if they continue in the faith, and loue, and holinesse with modesty*: see here the benefit of Mariage which bringeth so great a blessing with it: And note I beseech you, you that are women of vnderstanding, here is saluatiō offered vnto you by bearing of Children indeed, but it is with a prouiso if, *if you continue in the faith, and loue, and holinesse with modesty*: you must yeeld all harty obedience vnto the blessed will of God, else what is the fruits of your faith? or where is it?

The first duty of the Wife is obedience.

it, or the hope of your ſaluatiõ? ſo you ſee it alludes vnto al theſe vertues I formerly ſpake of, and the obedience which God himſelfe commandeth, for all theſe ſhould bee in women: for if you marke it, as it is worthy your marking, you ſhall ſee that al our poeticall paynters, whereſoeuer they doe paynt or ſet forth any of the vertues, as *Faith*, *Hope*, *Loue*, *Charity*, *Patience*, *Chaſtity*, *Temperance*, *Humility*, & the like, all theſe they doe not ſet forth vnto vs in the ſhaddow of men, but in the ſhaddow of women, ſhewing thereby, that in them theſe vertues dwell, or ſhould at the leaſtwiſe. I will run no farther in this poynt of obedience, but will turne mee to the next duty of the Wife, which is *Loue*.

Eight chiefe vertues which ought to be in women.

The Eight Chapter.

The ſecond duty of the Wife, is *Loue*.

AND now concerning the duty of Loue which euery woman ought to performe vnto her Husband, I haue in ſome manner touched it before as occaſion ſerued in the duty of obedience, for indeed they are as too twins, they goe hand in hand one with another, and may not well bee ſeparated, for where there is true obedience rightly performed, there alſo loue will be attendant, & as an agent helpe to performe the buſineſſe, and in deed it is ſo naturall a thing for a woman to loue

Obedience and *Loue* ought not to be ſeparated.

loue a man, that we would think ſhe needed not be prompted or to bee inſtructed in this poynt, but to performe it truly & faithfully as it ought to be. I thinke wee ſhall ſcarce find one in fiue that doth it, no not among ten, I pray God there bee one in 20: And yet I make no doubt but that a woman loueth her Husband when ſhe marrieth with him; but the Apoſtle ſaith, *ſhee muſt continue in loue.*

Why then it appeareth that the loue ſhee muſt performe vnto her Husband, muſt be like the ring wherwith he marrieth her, it muſt haue no end, it muſt continue as long as ſhee continues to him, yea if it be to the end of her life: and as the ring is not of any mixt or baſe mettall, but of the moſt precious & pure mettal which may be: ſo it teacheth the

What the Marriage ring doth ſignifie.

woman that the loue ſhee muſt performe vnno her Husband, muſt bee pure, holy, and chaſt; it muſt allow no mixture, no copartner in this fellowſhip, but ſhe muſt remember to performe the vow ſhee made in the preſence of God, and before his Saints at the time of her Marriage, that ſhee would keepe her ſelfe onely vnto him ſo long as ſhee ſhould liue with him: and this you ſee the ceremony or vſe of the ring teacheth, and therefore with great and good conſideration hath our Church ordayned the vſe of it, and great is the error of thoſe men which refuſe at ſuch times to make vſe of it.

And now I haue begune to ſpeake of this vow which the woman maketh vnto her Husband at the time of her Marri-

age,

age, it giueth me an occaſion to take notice of the ſmall regard that women for the moſt part doe take of this buſineſſe, for if wee note the conuerſation of Wiues vnto their Husbands in theſe times, it will appeare (as I ſayd) for the moſt part, that they neuer regard that vow they made, or know that they haue made any at all, for ſure I thinke there bee ſome ſo brutiſh they know it not, but rather thinke they bee but words of courſe or ceremonial rites of the Church, and not concerne them at all, yea, I doe know there bee ſuch, but alaſſe their errors is exceeding great in taking ſo little regard of ſo waighty a cauſe.

A woman' ought to haue regard of the vow that ſhee maketh at the time of her marriage.

But I beſeech you in the feare of God, note what I ſhal ſay vnto you concerning this matter, for you ſhal ſee it is a vow which

Note.

ſhee promiſeth with her lips, yea and a great vow, and ſuch a one as in the whole courſe of her life ſhee cannot make a greater, for if a woman ſhall ſay or proteſt ſhe will doe ſuch or ſuch a thing, this is a vow, ſhee bindeth her ſelfe to performe it, but as I ſaid before: *If her Husband hearing her ſhall diſallow of it, and ſhall ſay ſhee ſhall not doe it, ſhee is then freed from her vow becauſe of his authority ouer her*, and it is ſayd, *the Lord ſhall forgiue her for vowing*, ſo we ſee then it is a ſinne for a woman to vow or proteſt to doe any thing if ſhe performe it not, vnleſſe it bee contradicted by her Husband.

Numb. 5.

But here the caſe is otherwiſe and farre more greater, for when ſhee commeth to be Matried to a man, ſhee is then ſolie of her ſelfe, & free from the command

of any, and hath free liberty to doe then for her ſelfe what ſhee will, and therefore her vow ſhee then maketh is of very great effect, and it is as great a ſinne to breake it, great indeed, in the regard of theſe things, the place where ſhee made it, the houſe of God, the congregation there the Saints of God, but far more greater in reſpect ſhee is demanded if ſhe (will performe theſe things) by the Angell and Miniſter of God in Gods behalfe, & ſhee then there anſwereth ſhe will.

How great a ſinne it is to breake the vow made in Matrimony.

So wee find when God had determined to giue his choſen people the Children of *Iſraell* his law, whereby they might know how to performe their duty vnto him, hee ſent his ſeruant *Moſes* vnto them, to know if they would performe the law

which he was to giue them, and they answered they would performe it, but as the Lord did tell them after hee had giuen them the Lawes, *That if they did not regard his Commandements and obey his will, hee would send his punishment vpon them in abundance, vntill hee had vtterly consumed them:* so I must say vnto euery woman that regardeth not her vow and promise which shee maketh at the time of her marriage, and doth not endeauour to performe the same as shee ought to doe, let her assure her selfe shee shall no lesse expect the iudgement and punishment of God, then they did.

Exo. 19.

A proofe by example that God will punish the breach of the vow made in matrimony.

Looke in your Booke of common Prayer in the solemnizatiō of Matrimony, and there you shall see what you haue vowed to performe, it is that you will liue

The Booke of common prayer, a looking glasse for women to see their duties in

liue with your Husbands according to the ordinance and Commandements of God, that you will obey and ſerue them, and this you ſee God hath commanded you to doe, & what greater vow then this can you make? and it followeth more there, that you vow to loue, honour, and keepe them in ſickneſſe and in health, ſo here you ſee that loue is the next thing for the woman here to doe, and this alſo ſhee voweth freely of her ſelfe to performe: alſo the next and laſt ſhee voweth to forſake all other men, and to keepe her ſelfe wholy & onely to her Husband, here is the effect and end of her loue, to be chaſt, pure, and without ſpot, this is the loue which wiues ought to performe to their Husbands, & I know all thoſe which feare God will acknowledge & per-

performe as much. but I appeale vnto themselues (euen against their owne sect) if there bee not too many in these dayes, which liue so brutish, so obstinate and rebellious against God and their Husbands, that they seeme not to know that either they owe this loue as a duty vnto their Husbands, or haue made so great a vow to performe it.

Looke but into one of their actes, & let the rest (though many) alone, I meane their breach of wedlocke, those Adultrous workes, and then where is this loue? how many forsake their Husbands vnto whom they haue made this vow of Loue and chastity, and yet liue adulterously with other men: oh how many haue their secret friends & loues as they terme them at home in their Husbands absence, or meeting

The abhominable whoredome of women.

ting them abroad in priuate places! nay, haunting common brothell houſes, ſo inſatiate, that euen whores in ſtewes are not more common: and what is the cauſe of this, but their diſobedience vnto the Commandement of God which would direct thē to performe this duty of Loue holily as it ought to be, if they would.

But ſhall I diſplay their actions abroad with my pen? oh no, if I ſhould, I ſhould weary my ſelfe with writing and you in reading it, they themſelues by their lewd actions dayly committed, doe too much explaine themſelues to the world, and therefore to tell ſuch their duty to their Husbands, which will not learne to performe their duty towards GOD, will bee but vaine, before ſuch ſwine, I will not caſt ſuch

ſuch pearles. But to thoſe which deſire to know their duty, to the end they may performe it, to theſe I write ſtill, let their loue bee pure and ſteadfaſt, and their whole conuerſation ſo holy, that as the Apoſtle telleth them, others may bee wonne by their godly enſamples, and ſo ſhall they themſelues be brought vnto eternall happineſſe.

***

The

The Ninth Chapter.

OVr blessed Apostle hauing giuen instructiõs vnto Women how they ought to behaue themselues towards their Husbands, now proceedes to giue instructions vnto them, also how to tyre and array themselues, whose apparrell (sayth he) *shall not bee outward with brayded haire and hanging on of gold, or in putting on of gorgeous array, but let the inward man of the heart be uncorrupt with a meeke and quiet spirit*, which before God is much set by, for after this manner in the old time did the holy women which trusted

1. *Pet.* 3.

Women ought not to array themselues in gorgeous apparell, but in decent attire.

ted in God tyre themselues, & were obedient vnto their Husbands euen as *Sarah* obeyed *Abraham* and called him Lord, againe in another place (he sayth) *let the women array themselues in comely apparrell with shamefastnesse and modesty, not with broyded hayre or gold, or pearles or costly apparrell, but as becommeth women which professe the feare of God with good workes.*

1. Tim. 2.

Many women haue read concerning these things, yet make no good vse of it, as they ought to doe.

I doe not a little admire that so many women which would bee accounted wise in their knowledge, & haue themselues so often read these things, and been so long instructed in these principals, yet seeme either not that euer they themselues haue read such things, or euer haue heard them of others, for I am sure so it seemeth in these dayes amongst them, for the most part,

part, but shal I tell you, you haue learned from the greatest to the meanest, and the eldest to the yongest, to adore & decke your selues according to the fashions of the world, which shall perish and they which delight in them, but to array & decke your selues with modesty and shamefastnes, and such comely apparrell as becommeth those that professe the feare of God, in this you are all to seeke or disdaine to learne to know, although God by his word commandeth it of you.

But if there bee any amongst you which maketh conscience of these things, and so striue to liue according as they ought to doe, are not such disdayned and scorned of the rest, & braded by you with the name of Puritane & holy sister? but where is your purity and holinesse while you thus

Women giue to pride, mockers, and scoffers of those whiah do religiously reforme them selues.

thus deride others in their well-doing? I answer you, if you will not endeauour to bee holy and pure whiles you are here vpon earth, you shall neuer become Saints in heauen, but rather Diuels in hell, *For blessed are the pure in heart* (saith our Sauiour *Christ*) *for they shall see God.* Mat. 5.

And hee himselfe which best did know what was fit for you, did make your cloathing but of beasts skinnes at the first, and when he sent his Sonne into the world, hee did not send him by any Princes, or Lady of great ranke, or amongst the proud ones of the world, hee despised your pompe and pride, and did chuse a poore humble Virgin to be mother of his Sonne, & when he liued amongst vs, wee finde not that he gaue vs any example of pride, but of humility: his garments

A note for to pull downe the pride of women.

garments were without lace or welt, yea, without seame also.

But if we view them in these dayes as they rae arrayed, wee would thinke that Hell were emptied of al her deuises, toyes, trickes and fashions, & that women had got them all: for all that God hath made vnder heauen, the whole earth and the sea, with all the creatures therein are not sufficient to satisfie the pride of women in these dayes, the entrailes of the earth are dayly torne & rent to seeke for gold to adorne you with, the bottomelesse sea & the poore fishes are dayly robbed to finde you pearles to deck your selues with, & the hard rockes digged down to find you variety of precious stones, nay, haue you not robbed all the creatures of God, both beasts, birds, and wormes

In all the whole earth not sufficient to satisfie the pride of Women.

to furnish vp this your pride? & yet all this will not serue to satisfie you, but still you keepe your workeman the Diuell in worke to find you more new fashions, and made him make a iourney from hell to bring you beauty to paynt your selues withall, for from heauen I am sure you had it not.

No marvaile if all that God hath made will not serue to satisfie them, when his own worke will not content them in themselues.

Oh woe bee to that soule on whose face God shall with anger looke, denying to know it because it is not as hee made it: no maruaile though al that God hath made vnder heauen will not satisfie your pride, when the workes of Gods owne handes in your selues will not content you, but that you will alter that: In all the histories of the Scriptures, I neuer read but of one wicked woman that euer vsed this wicked art of paynting,

(I meane *Iezabel*) & yet the iudg- *King. 9.*
ments of God vpon her, in suf-
fering the dogges to eate and
consume her, will not draw you
from vsing this paynting trade,
but still you prouoke him to an-
ger & stirre vp his iudgements a-
gainst you dayly, with your ab-
hominable pride, wherein you
excell all that euer were before
you. I know you wil thinke I am
too bold with you, thus to med-
dle with your arraying your
selues, in such manner or fashiõs
as you please to vse them, but
thinke what you will, and say
what you will, I must and will
discharge my conscience, the
matter it selfe giueth me cause
to doe it, being a duty of so great
importance, belonging vnto wo
mẽ to reforme the abuses there-
of: and for which not only you
your selues shal beare your owne

deſtructions, but they alſo which haue the gouernement of you, becauſe they haue ſuffered you to commit ſuch thinges, I meane the Husbands of ſuch women.

Nay, this is not all, I would it ended ſo: but woe, woe be vnto you, whoſe pride ſhall be not onely the deſtruction of your ſelues and Husbands, but of the whole common wealth wherein you liue: of you becauſe you committed this ſinne, & of them becauſe they ſuffered you to cõmit it. Is it not then high time to write and ſpeake againſt this ſinne, and thoſe which commit it? yes, if either or both may be regarded: I write not theſe things from my owne braines, I menace you not, it is not I but the Lord that threatneth you & the whole land for it, looke into the third of *Eſay*, and ſee there what

The pride of woman, the deſtruction of themſelues & Husbands, & the whole common wealth where they liue.

what hee sayth vnto your pride.

Because the Daughters of Sion are haughty, and walke with stretched-out neckes, and with wandring eyes, walking and minsing as they goe, and making a tinckling with their feete, therefore shall the Lord make the heads of the daughters of Sion bald, and the Lord shal discouer their secret parts, in that day shal the Lord take away the ornament of the slippers, and the calls, and the round tyers, the sweete balls, and the bracelets, the bonnets, and the tyres of the head, & the slops, & the headbands, & the tablets, and the eare-rings, the rings and the muffelers, the costly apparrell, and the vailes, and the wimples, and the crisping pinnes, and the glasses, and the fine linnen, the hoods, and the lawnes: And in stead of sweete sauours, there shall bee stincke, & in stead of a girdle, a rent, and in stead of dressing the hayre, 3. *Esay*

If God punish his owne peculiar people for their pride what can you expect.

baldneſſe, in ſtead of a ſtomacher, a girdle with ſack-cloath, and burning in ſtead of beauty, thy men ſhall fall by the ſword, and thy ſtrength in the battle: Then ſhall her gates mourne and lament, and ſhee being deſolate ſhall ſit vpon the ground. Now you paynted butterflies of our time, which with the *Camelion* change your ſelues into all colours, what ſay you to theſe things? you ſee here what iudgements God threatneth to bring vpon his owne choſen people, becauſe of the pride of the daughters of *Sion*, & you farre exceede them in all things, & yet thinke you to eſcape vnpuniſhed?

The prophet ſayth, that they were ſo proud that they went mincing & tinckling with their feet, but you are grown ſo proud that your feet may not beare you, but that you muſt bee carried in Coa-

Coaches & drawne with horſes, which (though it be an honour wherewith Kinges and Princes are pleaſed to grace their well reſpected ſubiects with) yet is it vnfit that Courtizans ſhould be coached, which ſhould rather be carted. I would it were not ſo, they were content with fine linnen, but no linnen or lawnes bee it neuer ſo pure, wil content you, but it muſt be died into collours, blue was, and now yellow is, & primroſe, and ſtrawe colour, & I know not what, but blacke will bee the next aſſure your ſelues, for as your pride hath excelled all before you, ſo I feare that your puniſhments when they come, will exceed all that were before you. I ſhould bee tedious vnto the reader, ſhould I run farre into this poynt of the pride of women, but it is not my pur-

poſe to doe it, but rather to follow the example of the Apoſtle which telleth them that ſuch thinges ought not to be, and to wiſh them that they would array themſelues as becommeth women which profeſſe the faith of Ieſus Chriſt, in comely apparrell, with ſhamefaſtneſſe & modeſty, that the word of God bee not euill ſpoken of through you.

The Tenth Chapter.

THere bee yet many duties more, which are very needfull for women both to learne & to obſerue, as appeareth by the inſtructions which the bleſſed Apoſtle gaue vnto his Sonne *Titus*, whereby to inſtruct the

Tim. 2.

Creets

Creets with, wherein he instructeth the elder women, that their behauiour bee such as becommeth holinesse, not false accusers, not giuen to much wine, but teachers of honest things, that they may instruct the yonger women to be sober minded, that they loue their Huabands, that they loue their Children, that they be discreet, chast, keeping at home, good and subiect to their Husbands, that the word of God be not euill spoken of, but many of these things I haue in some sort touched before, only here I would haue women take noriſe of a thing or two not yet spoken of, and so I will draw to a conclusion.

The good properties which ought to be in women.

The Apostle warneth them not to be false accusers, and this toucheth busie bodies of our time, which will goe pratling, to carry

The Husbands smart sometimes for the wiues tongues.

carrie newes and bring debates and contention amongst neighbours, by lying and slaunderouse speeches, so that many times the men smart for the womens tongus and neighbours liue at great varience one with another which otherwise would liue in loue and peace together. This ought not to be amongst wom̃, but to be such as *Salom̃* speaketh of in the last of his Prouerbs, who speaking there of a vertuous woman, shee will (saith he) *open her mouth with wisedome, and the law of grace is in her tongue,* & doing thus, should they bee able to performe the things here commanded, and to instruct others in the duties belonging vnto them.

Againe, *hee commandeth that women be not giuen to much wine,* & I would that women were more carefull

carefull to auoyd this ſinne then they be, for wee haue too many women-drunkards amongſt vs, as well as men-drunkards now a-dayes, the more is the pitty, *but woe bee to thoſe that riſe vp early to follow drunkeneſſe, and to them that continue vntill night, till the wine do enflame them: & woe be to them that are mighty to drinke wine, and to thē that are ſtrong to powre in ſtrong drinke, great is the plague of a drunken woman* (ſaith the wiſe man) *for ſhee cannot couer her owne ſhame*, we haue example of this in *Noah* and *Lot*, (though otherwaies a righteous man) yet being drunke with wine, cōmitted Inceſt with his owne Daughters.

Women ought not to delight in much drinking of wine or ſtrong drinke.

Eccluſ. 26.

And euen in theſe dayes wee ſee many that haue waſted great ſubſtance by this meanes, and ſome bringing themſelues to diſeaſes, & ſhortning their owne dayes,

Ill diſeaſes & beggery the fruits of drunkenneſſe.

dayes by inordinate drinking, theſe are the fruits of exceſſe, drinking and taking delight in wine and ſtrong drinke, therefore very great care had women need to take of themſelues that they be not giuen to much wine, or to take delight in ſtrong drinke.

Another thing I note that the Apoſtle doth admoniſh women of, and that is, *that they bee home-keepers, or keepers of their owne houſes*, hence it is that the woman is often called the howſe-wife, not the ſtreet wife, ſhee muſt be no gadder abroad, ſhee muſt not ſpinne ſtreat thread as too many doe, which when they haue forced their Husbands to lay more vpon their backes, then he is able to put in his purſe along time after, their owne houſe will not hold them, but they muſt gad from

from this place to that place, and euery where, to ſhow their pride and their Husbands follie, thus did not that vertuous woman which I told you of before, which *Salomon* ſpeakes of, it will not bee amiſſe if I doe diſcribe her vnto you, for ſurely ſhe that performeth that which the bleſſed Apoſtles haue here taught concerning the duty of Wiues, will omit nothing of that vertuous woman hee ſpeaketh of, or come ſhort of her perfections, and theſe are the words.

Women ought not to bee gaddars abroad, but keepers of their owne houſes.

Who ſhal finde a vertuous woman, for her price is far aboue the pearles, the heart of her Husband truſteth in her, and hee ſhall haue no need of ſpoyles, ſhee will doe him good, and not ill all the dayes of her life, ſhee ſeeketh wooll and flaxe, and laboureth chearefully with her hands, ſhee is like the Shippes of Marchants, ſhee bringeth

The discription of a good Wife.

bringeth her foode from farr, and she riseth while it is yet night, and giueth the portion to her houshold, and the ordinary to her maides, shee considereth a field and getteth it, and with the fruit of her hands shee planteth a Vineyard, shee girdeth her loynes with strength, and strengtheneth her armes, shee feeleth that her marchandise is good, Pro. 31. *and her candle is not put out by night, shee putteth her hands to the wheele, and her hands to the spindle, shee stretcheth out her hands to the poore, & putteth out her hands to the needy, she feareth not the snow, for her family, for all her family are cloathed with scarlet, she maketh her selfe carpets, fine linnen and purple is her garments, her Husband is known in the gates when hee sitteth with the elders of the land, she maketh sheetes and selleth them, and giueth girdles vnto the Marchants, strength and honour is her cloathing, and in the*

latter

latter day shee shall reioyse, shee openeth her mouth with wisedome and the law of grace is in her tongue, shee ouerseeth the waies of her Houshould, and eateth not the bread of idlenesse, her Children rise vp and call her blessed, her Husband shall prayse her saying, many daughters haue done vertuously, but thou surmountest them all, fauour is deceitfull, and beauty is vanity, but a woman that feareth the Lord, shee shall bee praysed, giue her the fruit of her hands, and let her owne workes prayse her in the gates.

I hope now I shall not need to amplifie this duty of Wiues any further, seeing I haue already laboured thus farre in it, I will therefore conclude, leauing you to the consideratiõ of these things, & you to the tuitiõ of our good God, whome I do beseech to looke mercifully vpon vs all, and

and by his grace and powerfull ſpirit, to worke in our harts a true and ſpeedy reformation of our ſinfull liues, that ſo by the holy interceſſion of our bleſſed Mediator, and the merits of his bleſſed paſſion, wee may enioy that bleſſednesſe, which euery good ſoule doth long to enioy.

Amen.

The

The duty of Parents.

The Eleuenth Chapter.

THis duty of *Parents* I haue deuided into two maine or principall poynts, the one the education and gouerning of Children in the time of their youth, and the other what Parents ought to doe vnto their Children when they are come to bee of a more ripe age.

The duty of Parents I haue deuided into two parts.

And for the first, for the bringing vp of Children in the time

The first, the bringing vp of Children in the time of their youth.

of their youth, it will be thought to bee but to small purpose to spend my time in such a busines, and that I had more need to wright of the other then of this, considering that we see dayly in this our age with griefe, that whē many *Parents* haue brought vp their Children a long time with great care, costs and charges, and hoping that then they shall bee euen past the worst, and so they to receiue some comfort by them for their long care and paynes taking with them, to see plainely and truly of them, how many of them are then euen past the best, so that if counsaile in this case may bee had, it might seeme very well giuen, and the paines taken in such a case well bestowed.

The second, what they ought to doe when they be of riper age.

But for gouerning and bringing vp of them in their Child-

hood or yonger yeares, it may be obiected as I sayd before, to bee a needlesse thing, considering that nature it selfe doth teach the very bruit beasts to nourish, cherish, and comfort their young, and therefore men and women whom God hath endued with so many excellent gifts, as knowledge, vnderstanding, wisedome and the rest, farre aboue all the rest of his creatures besides, cannot erre in this poynt of duty.

And againe, another reason may be alleaged, that there hath been so much and so long teaching to this effect, that men and women in these our dayes for the most part of them, haue been instructed in these things themselues euen from their youthes, and euery priuate mans house is furnished with Bibles & Bookes to this effect: so that euery man

may bee his owne Schoolmaister herein, & will it be thought then that Parents cannot instruct their Children in these things? surely no.

What a great blessing wee inioy more then our forefathers did, through the plenteous and publique teaching of the Gospel, whereby we learne both how to gouerne our selues and others.

Indeed I doe confesse this in some sort to bee true, and blesse the Lord for this his worke, yea be he for euer blessed for this his great mercy towards vs, for that we liue in such and so happie a time, wherin the word of God is so plentiful and openly taught vs, & euery man that wil may enioy the same at home with him to the comfort of him and his: Our Fathers had not this priuiledge, they might mumble on their beades, but not mutter on their Bibles, on payne of cursings, but if they did, they fryed for it, and therefore blessed are your eyes in that they see, and your eares in that they heare, &

happy

happy are you in whose harts these things are sowne, which carefully and zealously bring forth fruit hereby, to the glory of God & the discharge of your owne duties herein, of which number I doubt not but that God hath plenty amongst vs, which doe carefully labour in the discharge of these things, as well as hee had in the dayes of *Eliah* Seauen Thousand more then hee knew of, that neuer honoured *Ball*. 1. *King.* 19.

But giue mee leaue a little I pray you, and I will but entreate you to take a view as in a glasse, of the abuses both of the Parents and the Children of our time, and you shall see with griefe many that doe it not, and too many that know not whether they haue a duty to performe herein, or no, and too many that

know it, and neuer regard to practise it, for see we not that the Lapwing is not more forward in going before she can cast off her shell, then the Impes of our time are in speaking euill before they can well speake: I speake not of speaking well, but of speaking plaine, for doth not the child call his owne mother drab and queane, and his father foole and knaue and such like, and yet the fooliſh Parents reioyce to heare them chat thus, nay, I would they did not teach them such things themselues: but hereof it commeth as a iust plague for their follies, that before they can well goe from their hands, they heare them curse them to their face.

Children forward to speak euill before they can scarce speake.

Nay, looke wee further and see we not many that when they haue but learned to speake and

goe, they straight fall to pilfering and stealing, and yet euen these things are wincked at, yea & defended too many leand parents, for their proffits sake as they thinke, as if theevery were good husbandry: but looke yet farther vnto them which bee of more yeares, that one would thinke should haue some knowledge of God & of his lawes, & do we not dayly heare thē as we passe almost in euery place, blaspheming the holy name of God with great oathes, and singing of most lewd and filthy songs, full of most odious speeches to the griefe of any good heart or chast eare: doth not this shew the bad and negligent guiding and gouerning them in the prime of their youth, yes surely, this is the very cause hereof, & therefore if writing or speaking will

The leaudnes of Children is the ill guiding of the Parents.

or may doe any good in this case, here is cause both to wright and speake too, & it is high time to doe it. These thinges when I had with griefe considered, I could not keepe my penne from wrighting, for euen for *Sions* sake I will not hold my tongue, & for *Ierusalems* sake I will not rest.

Esay. 62.

Parents ought to teach their children the lawes of God.

Moses the great Prophet and chosen servant of God being directed frō the mouth of God himselfe, how to teach and instruct his people whom hee had chosen, the Children of *Israel* among other principalles of their duty, this is one chiefe thing wherin he often instructed them, that they should teach their Childrē the lawes of God. for here then thy duty, what or whomsoeuer thou bee, if thou be a father thou art commanded to teach thy Children, and that

Deu. 11.

Deu. 31.

must teach thē the lawes of God, for this was not ſpoken to the Prieſts or to the elders or the rulers of the people onely, but vnto al the people in generall, both high and low, rich and poore, aſwell the meaneſt as the greateſt, aſwell the vnlearned as the learned, for none are here exempted, euery man muſt teach his Children the lawes of God, his Commandements, his will, his word, for ſo the Prophet *Dauid* plainely ſheweth, ſetting downe to what end thou muſt do this, *to the intent that whē they come vp, they might ſhew their Children the ſame, that they might put their truſt in God, and not to forget the workes of God, but to keepe his Commandements.*

Deut. 4.

Deu. 6.

No man exempted from doing this, but all muſt doe it.

Pſalme. 78.

This then is the duty which thou art commanded to doe, and

The firſt, the bringing vp of Children in the time of their youth.

of their youth, it will be thought to bee but to ſmall purpoſe to ſpend my time in ſuch a buſines, and that I had more need to wright of the other then of this, conſidering that we ſee dayly in this our age with griefe, that whē many *Parents* haue brought vp their Children a long time with great care, coſts and charges, and hoping that then they ſhall bee euen paſt the worſt, and ſo they to receiue ſome comfort by them for their long care and paynes taking with them, to ſay plainely and truly of them, too many of them are then euen paſt the beſt, ſo that if counſaile in this caſe may bee had, it might ſeeme very well giuen, and the paines taken in ſuch a caſe well beſtowed.

The ſecond, what they ought to doe when they be of riper age.

But for gouerning and bringing vp of them in their Child-

hood

hood or younger yeares, it may be obiected as I sayd before, to bee a needlesse thing, considering that nature it selfe doth teach the very brute beasts to nourish, cherish, and comfort their young, and therefore men and women whom God hath endued with so many excellent gifts, as knowledge, vnderstanding, wisedome and the rest, farre aboue all the rest of his creatures besides, cannot erre in this poynt of duty.

And againe, another reason may be alleaged, that there hath been so much and so long teaching to this effect, that men and women in these our dayes for the most part of them, haue been instructed in these things themselues euen from their youthes, and euery priuate mans house is furnished with Bibles & Bookes to this effect: so that euery man

may bee his owne Schoolemaſter herein, & will it be thought then that Parents cannot inſtruct their Children in theſe things? ſurely no.

What a great bleſſing wee inioy more then our forefathers did, through the plenteous and publique teaching of the Goſpel, whereby we learne both how to gouerne our ſelues and others.

Indeed I doe confeſſe this in ſome ſort to bee true, and bleſſe the Lord for this his worke, yea be he for euer bleſſed for this his great mercy towards vs, for that we liue in ſuch and ſo happie a time, wherin the word of God is ſo plentiful and openly taught vs, & euery man that wil may enioy the ſame at home with him, to the comfort of him and his: Our Fathers had not this priueledge, they might mumble on their beades, but not mutter on their Bibles, on payne of curſings, but if they did, they fryed for it, and therefore bleſſed are your eyes in that they ſee, and your eares in that they heare, &

happy

happy are you in whoſe harts theſe things are ſowne, which carefully and zealouſly bring forth fruit hereby, to the glory of God & the diſcharge of your owne duties herein, of which number I doubt not but that God hath plenty amongſt vs, which doe carefully labour in the diſcharge of theſe things, as well as hee had in the dayes of *Eliah* Seauen Thouſand more then hee knew of, that neuer honoured *Ball*. 1. *King.* 19.

But giue mee leaue a little I pray you, and I will but entreate you to take a view as in a glaſſe, of the abuſes both of the Parents and the Children of our time, and you ſhall ſee with griefe many that doe it not, and too mãy that know not whether they haue a duty to performe herein, or no, and too many that

know it, and neuer regard to practiſe it, for ſee we not that the Lapwing is not more forward in going before ſhe can caſt off her ſhell, then the Impes of our time are in ſpeaking euill before they can well ſpeake? I ſpeake not of ſpeaking well, but of ſpeaking plaine, for doth not the child call his owne mother drab and queane, and his father foole and knaue and ſuch like, and yet the fooliſh Parents reioyce to heare them chat thus, nay, I would they did not teach them ſuch things themſelues: but hereof it commeth as a iuſt plague for their follies, that before they can well goe from their hands, they heare them curſe them to their face.

Children forward to ſpeak euill before they can ſcarce ſpeake.

Nay, looke wee further and ſee we not many that when they haue but learned to ſpeake and

goe

goe, they ſtraight fall to pilfering and ſtealing, and yet euen theſe things are wincked at, yea & defended too many leand parents, for their proffits ſake as they thinke, as if theevery were good husbandry: but looke yet farther vnto them which bee of more yeares, that one would thinke ſhould haue ſome knowledge of God & of his lawes, & do we not dayly heare thē as we paſſe almoſt in euery place, blaſpheming the holy name of God with great oathes, and ſinging of moſt lewd and filthy ſongs, full of moſt odious ſpeeches to the griefe of any good heart or chaſt eare: doth not this ſhew the bad and negligent guiding and gouerning them in the prime of their youth, yes ſurely, this is the very cauſe hereof, & therefore if writing or ſpeaking will

The leaudnes of Children is the ill guiding of the Parents.

or may doe any good in this caſe, here is cauſe both to wright and ſpeake too, & it is high time to doe it. Theſe thinges when I had with griefe conſidered, I could not keepe my penne from wrighting, for euen for *Sions* ſake I will not hold my tongue, & for *Ieruſalems* ſake I will not reſt.

Eſay. 62.

Parents ought to teach their children the lawes of God.

Moſes the great Prophet and choſen ſeruant of God being directed frō the mouth of God himſelfe, how to teach and inſtruct his people whom hee had choſen, the Children of *Iſraell* among other principalles of their duty, this is one chiefe thing wherin he often inſtructed them, that they ſhould teach their Childrē the lawes of God, ſee here then thy duty, what or whomſoeuer thou bee, if thou be a father thou art commanded to teach thy Children, and thou muſt

Deu. 11.

Deu. 31.

muſt teach thē the lawes of God, for this was not ſpoken to the Prieſts or to the elders or the rulers of the people onely, but vnto al the people in generall, both high and low, rich and poore, aſwell the meaneſt as the greateſt, aſwell the vnlearned as the learned, for none are here exempted, euery man muſt teach his Children the lawes of God, his Commandements, his will, his word, for ſo the Prophet *Dauid* plainely ſheweth, ſetting downe to what end thou muſt do this, *to the intent that whē they come vp, they might ſhew their Children the ſame, that they might put their truſt in God, and not to forget the workes of God, but to keepe his Commandements.*

Deut. 4.

Deu. 6.

No man exempted from doing this, but all muſt doe it.

Pſalme. 78.

This then is the duty which thou art commanded to doe, and thou muſt not deferre the doing of

Parents ought not to deferre the teaching of their children in their youth

of it neyther, thou muſt not tary til they bee men and women and ſo as thou thinkeſt come then to the capacity of vnderſtanding, no thou muſt teach it thy Children while they be children, and thy wiſedome muſt giue them helpe to vnderſtand it, that ſo it may be grounded into them in the time of their youth, for look with what the veſſell is firſt ſeaſoned with of that it wil alwaies beare the taſt.

This duty did old *Abraham* well know, although he liued almoſt a Thouſand yeares before the Law was giuen vnto the people of *Iſrael*, for ſo God himſelfe teſtifieth of him ſaying, *That hee knew that hee would command his Sonnes to keepe the waies of the Lord*, note the place I pray you, for it is worth the noting, ſee how familiar God himſelfe is with *Abraham*,

ham, hee vouchſafeth to talke with him familiarly as one man doth with another, nay, as one friend doth with another, for he openeth his very ſecrets vnto him: what greater ſigne of loue can be? *ſhall I* (ſaith God) *hide from Abraham the thing which I do, ſeeing that Abraham ſhall bee indeed a great and a mighty nation, and all the nations of the earth ſhall be bleſſed in him*, and here followeth the reaſon of all: *For I know him ſayth God, that he will command his ſonnes & his houſhould after him, that they keepe the waies of the Lord*, now you ſee what the duty of a Father or Mother is, namely to teach their Children the Commandements of God, but hee hath not done with thee yet, God goeth further with thee ſtil, becauſe thou ſhalt haue no excuſe in not doing it, moſt graciouſly

Gen. 18.

How dearely God loueth them which teach and inſtruct their Children and Family his Commandements.

What the duty of Parents is.

ouſly hee doth vouchſafe to teach vs alſo how wee ſhall performe this Commandement, namely thus: *Thou muſt teach them theſe thinges, when thou ſitteſt in thine houſe, when thou walkeſt by the way, when thou lyeſt downe, & when thou riſeſt vp, thou muſt doe this, and thou muſt not dare to neglect or leaue this vndone neither.*

When they ought to teach them.

For God threateneth his owne choſen people, not onely to puniſh them with grieuous puniſhments, but euen their land alſo if they diſobey his Commandements, & wee haue many places in Scripture to approue this vnto vs, but let me tell thee one thing by the way, if thou be not well inſtructed in this duty thy ſelfe, thou canſt neuer teach it vnto thy Children, for how can a man teach another man, or his ſonne or ſeruant, any art, myſterie

Deu. 28. *Leui.* 26. *Ier.* 48 and 49

The man which knoweth not his duty, how can he teach it his Children.

sterie or trade, wherein he himselfe hath no knowledge, therefore see thou bee able to teach them thy selfe, it will not serue thy turne to set them to schoole and to appoynt them Maisters & Tutors to teach them, and yet these be good men for it, and it is thy duty so to doe, but it is not sufficient.

Thou must also teach them thy selfe, and be a principall teacher of them, for thou must teach them at al times, & in al places, as thou seest in *Deu. 6. when thou walkest, and when thou sittest, when thou risest in the morning, and in the euening before thou goe to bed,* thou must not take thine owne ease, nor refresh thy selfe with sleepe vntill thou hast performed this thy duty vnto God. Deut. 6.

The Twelueth Chapter.

BVt it may bee thou wilt goe about to excuſe thy ſelfe in this caſe as many doe in theſe dayes, and ſay would you haue mee performe theſe thinges, I am not bookiſh, I cannot reade, therefore how ſhould I teach them theſe things being an ignorant man? but deceiue not thy ſelfe whomſoeuer thou be, father or mother, for I tell thee ignorance ſhall be no excuſe vnto thee, the ſervant that doth not the will of his Maiſter ſhall be beaten for it, yea, although he knew it not, and why? becauſe it is the duty of euery ſeruant to ſeeke euen with diligence

diligence to know the will of his Maiſter, and to doe it.

Nay, thou canſt not pleade ignorance though thou wouldeſt, for none can doe it, for *Moſes* telleth thee, that this Commandement is not hidden from thee, it is not in heauen that thou ſhouldeſt ſay who ſhall goe vp to bring it vs, and cauſe vs to heare it that wee may doe it, neither is it beyond the ſea, that thou ſhouldeſt ſay, who ſhall goe fetch it vs and ſo cauſe vs to doe it, but it is very neere vnto thee, euen in thy mouth, and in thy heart for to doe it, and Saint *Paule* telleth vs plainely, this is the very ſame which we preach vnto you. *Deu.* 30. *Rom.* 10.

If then it bee ſo, that wee may dayly heare it to our great comfort, euen at our doores in euery Pariſh Church, how then can wee pleade ignorance, if the ſervant

vant I tould you of ſhal be beaten which doth not the will of his Maiſter though hee know it not, how much ſhal he be beaten with many ſtripes, which doth refuſe to know his will, as too many in theſe dayes doe? and thus you ſee there can bee no excuſe thorough ignorance, ſo that euery man muſt labour to bee ſo furniſhed with knowledge, that hee may bee able thereby to inſtruct his owne Children and family: and becauſe it muſt be done continually, both in the morning & in the euening, both when thou ſitteſt at home, and when thou walkeſt abroad, beware that thou doe not as too many doe, which when they haue ſee their Children to ſay the Lords Prayer, & to rehearſe their beliefe and the Ten Cõmandements, doe thinke that then they haue done enough

Euery man muſt labour to be furniſhed with knowledge, that hee may thereby inſtruct his Family.

for

for the whole day though neither themselues, nor al the house besides doe halfe so much.

O lamentable case! this must not bee, but when thou hast taught them to pray, thou also must pray with them, calling thy whole Family together, and so make your selues a holy congregation vnto God, by humble prostrating yonr selues vnto him, that so as ye all haue recieued of him your preseruation and quiet rest the night passed, euen so all of you may ioyne together in giuing him thankes for so great a blessing, and if thou wouldest that thy labours, and the labours of thy Children and Servants should prosper the day following, then doe you ioyne together in Prayer vnto Almighty God for it, for so it must be, for where 2. or 3. be gathered together in

In what manner it ought to be done.

Mat. 18. his name hee hath promiſed not onely to be amongſt them, but alſo to grant their requeſts, hee will make thee plentious in euery worke of thy hand, in the fruit

Deut. 30. of thy body, thy Children ſhall proſper alſo, and in the fruit of thy land for thy wealth, & what wouldeſt thou more deſire, and it muſt not be done now & then, when thou lyſteſt, but it muſt dayly bee done, for this is that morning and euening ſacrifice, which we muſt dayly offer vnto the eares of Almighty God euen our humble harts by the caulnes of our lipes.

Parents ought to take their children to Church with them, and examine them how they ſpend their time there.

And ſeeing thou art commanded to teach thy Children at all times, both ſitting at home, and going abroad, ſee that thou neglect not to take them to the Church daily with thee to heare the word of God, and withall that

that they ſpend not their time there idlely nor vnprofitablely, but by a due examinatiō of them whē they come home, or as thou walkeſt abroad with them, know how they haue profited, that ſo God may bee glorified in the worke, your ſelues better inſtructed, and your dutyes diſcharged.

And now that we haue proued that there is a duty belonging vnto Parents, and that they ſee their charge for the performāce thereof it will not bee greatly amiſſe if wee ſee how this charge is by them performed, but the conſideration of theſe thinges maketh mee euen with griefe to lament, to ſee how negligently idely and lewdly moſt men doe ſpend their time in theſe dayes, that time then which nothing is more deere and precious, no-

Nothing more deare then time, and yet ſee how theſe times abuſe it.

thing more ſlippery to hold, nor nothing more vnrecouerable being paſt, and for which they ſhall giue account, this time I ſay which they ſpend in idleneſſe, Dicing, Carding, and Bowling, in drunkenes & whoring, wherby they conſume both themſelues & the eſtate both of their wiues and children, for whereas God hath giuen them ſixe dayes for themſelues to labour in, and hath reſerued but one to be ſanctified to his owne vſe, all theſe be too little for many of them to ſpend in theſe wicked exerciſes aforenamed, and therefore they will lengthen out the time with the night two, but not an hower to ſerue God in of all this time.

Oh wicked man! how dareſt thou thus abuſe the great patience of the good God, in thus conſuming thy time, and robbing thy

thy children of their patrimony, by waſting thoſe thinges whereof thou art but a ſteward, and for which thou muſt be accountable vnto him.

But here me thinkes one doth obiect againſt me and ſayth, I am too bold in my reproofes, and am in an error, for though (ſayth he) I doe ſpend, yet I ſpend but mine owne, & not my childrens: But I tell thee, thou art in an error thy ſelfe in doing thus, for what I haue ſpoken, I can & will approue to bee true by the word of God it ſelfe in his due place, where I ſhall haue more occaſion to ſpeake of this matter then here I haue: but what good inſtructions thinke you can theſe men giue vnto their Children which doe themſelues dayly runne ſo dangerouſly euen with greedineſſe vnto their owne deſtructi-

What good inſtructions can thoſe men giue vnto their Childrē, which doe dayly runne into all wickedneſſe themſelues.

ons, for if fault haue loſt his ſa-
Mat. 5. uour wherewith ſhall it bee ſal-
ted, and ſuch as the tree is, ſuch
Mat. 7. will be the fruit, if you bee rude
and vnciuell like the horſe and
Mule which haue no vnderſtan-
ding, what knowledge can your
children haue then, & yet it can-
not be denied but that the world
is too full of ſuch.

The wiſe man forbiddeth fa-
Eccle. 30. thers to play with their children
leaſt they bring them to heaui-
deſſe, but now adaies parents wil
not onely play with their chil-
dren, but run dayly from play
to play, thinking it to be a good
excerciſe for them to bring them
to ſee ſtage playes & interludes,
thus corrupting their young
yeares with vices, and making
themſelues actors in the diuells
Comody: *Solomon* forbiddeth
parents to bring vp their childrē
delicately,

delicately,& yet you poſſeſſethē with ſo much pride in the time of their youth, that many times it is the overthrow both of them and your ſelues, yea, and your ſelues would after redreſſe it and cannot: Oh that you that be parents of children would be more circumſpect herein, and wiſe in your owne converſation, that you might be lanthornes of light and not of darkeneſſe vnto them, for your ſelues are the cauſe of all theſe euills which wee dayly ſee in youth, your euill example it is which dayly corrupteth your children, and you your ſelues will pay a deere price for it, if you amend it not.

Parets ought not to poſſeſſe their children with pride.

Parents the cauſe of the euills that are in children.

Is not this a miſerable caſe, that Parents ſhould thus neglect ſo great a duty as this, which conſerneth both the good of themſelues and Children, little doe

theſe men regard, that the ſoules of their Children are in their charge aſwell as their bodies, & yet *Moſes* doth not record of *Iacob* that he brought ſo many perſons into *Egypt*, meaning their number, but he ſayth he brought ſo many ſoules thither, reckoning them by their better part, as of that which wee ſhould haue moſt care of, but what care haue thoſe Parents of their Childrens ſoules, which are thus careleſſe of their owne, and yet the very heathē Philoſophers can tell vs, that though what manner of children ſhall bee borne vnto a man, lieth not in his power, yet by right bringing them vp that they may proue good, lyeth in our power, therefore be you wiſe in looking to your owne waies.

Gen. 46.

Both Parents and gouernors of Families, are charged with the ſoules aſwell as the bodies of thoſe of whom they haue the gouernement.

The

The 13. Chapter.

THe wiſe man would haue Parents to bee better inſtructed, to the end they may better governe their Children, and to that end hee plainely ſetteth downe by what inſtructions & diſſipline it muſt be done, for he telleth you, *that an euill nurtered ſonne is the diſhonor of his Father*, & therefore would haue you bee carefull in gouerning them in the time of their youth, not giuing them any liberty, nor wincking at their follies, he ſayth, *That he that loueth his ſonne, cauſeth him often to feele the rod, that he may haue ioy of him in the end: hee that chaſtiſeth his* Eccle. 22.

his sonne shall haue ioy of him, and shall reioyce of him among his acquaintance: And hee that teacheth his sonne greeueth the enemie, and before his friends hee shall reioyce of him, though his father die, yet hee is as if he were not dead, for he hath left one behind him that is like him: in his life hee saw him, and had ioy in him, and was not sorry in his death, neither was hee ashamed before his enemies, he left behind him an auenger against his enemies, and one that should shew fauour vnto his frieuds: hee that flattereth his soone bindeth vp his wounds, and his heart is grieued at euery cry: An vntamed horse will be stubborne, and a wanton child will bee wilfull, if thou bring vp thy sonne delicately, hee shall make thee affraid, and if thou play with him, he shall bring thee to heauinesse, laugh not with him, least thou bee sorrie with him, and least thou dash thy teeth

Eccl. 3.

teeth in the end, giue him no liberty in his youth, and wincke not at his folly, bow downe his necke while hee is yong, and beate him on the ſides while he is a child, leaſt he waxe ſtubborne, and ſo bee diſobedient vnto thee and ſo bring ſorrow vnto thy heart: therefore chaſtiſe thy child and be diligent therein, withould not correction from thy child, for if thou ſmighteſt him with the rod, hee ſhall not die thereof, thou ſmighteſt him with the rod, but thou deliuereſt his ſoule from hell: and againe, if thou haue Daughters keepe their body, & ſhew not thy face chearefull towards them, marry thy daughter, and ſo ſhalt thou performe a waighty matter, but giue her to a man of vnderſtanding: If thy daughter be a wanton keepe her ſtraightly, leaſt ſhee cauſe thine enemies to laugh thee to ſcorne, and the whole Citty to giue the an euill report, and ſo thou bee faine

Keepe thy child vnder in the time of his youth and ſo thou ſhalt haue ioy of him in the end.

Prou. 23.

Eccle. 7.

Eccle. 42.

How a man ought to beſtowe his daughter.

Deut. 23. *faine to heare thy ſhame of euery man, thou ſhalt not hold thy daughter to whoredome that the land fall not to whoredome and waxe full of wickedneſſe: If thy daughter bee not ſhamefaſt, hould her ſtraightly, leaſt*

Deut. 23. *ſhee abuſe her ſelfe by ouermuch liberty, beware of the diſhoneſty of her eyes, there ſhall bee no whore among the daughters of* Iſraell, *nor whorekeepers among the ſonnes of* Iſraell: *A miſnurtered ſoone is the diſhonor of the Father, a fooliſh daughter ſhall be little regarded, and ſhe that commeth to diſhoneſty bringeth her father to heauineſſe, a daughter that is paſt ſhame, diſhonoreth both her Father and her Mother.*

Now you ſee what wiſe counſell & golden precepts are here giuen to Parents for the gouerning of Children, ſo that more cannot well bee ſaid or at leaſt need not, but onely this, adui-

aduiſing you not to bee negligent in the execution of theſe thinges, aſwell for the diſcharge of your owne duties, as for the good of your Children, but I haue heard ſome Parents ſo vnwiſe, which when their Children haue done amiſſe, and they haue beene aduiſed to giue them correction for it, they haue anſwered I cannot doe it, for I cannot abide to fight with my children, ſee what a filly anſwer was here made! and yet many ſuch fooles there be, calleſt thou this fighting, thou erreſt, I might haue ſaid thou lyeſt, for here are no enemies oppoſed one againſt another to endanger the life of either, but tender harted loue from a good father or mother which ſeeketh by gentle correction of a rod to deliver the ſoule of the child from hell, wilt thou

He that loueth his child maketh him often to feele the rod, and ſo preſerueth him from greater dangers. Pro. 23.

thou then not doe so, then thou art guilty of thy childs going to hell, & thou shalt follow it thither too, if thou amend not, thinkest thou it is enough for thee to chide thy Childe for his fault, when hee doth amisse, I say nay, God will haue thee to vse correction too, looke vpon the heauie iudgement hee shewed vpon old *Elye* and his Children, because he did not correct them for their faults, and that alone may serue to terrifie and teach you too, not to neglect so great a charge.

That is not enough for Parents to chide their children, but they must vse correction also.

We finde that when the Lord did reveale himselfe vnto *Samuell*, the first thing which he made knowne vnto him was, the euill hee would bring vpon his master *Elye*, the words of God himselfe are these, *behold I will doe a thing in* Israell, *whereof whosoeuer shall*

ſhall heare, his two eares ſhall tingle. 1. Sam. 2.
In that day I will raiſe vp againſt
Elye, *all thinges which I haue ſpo-*
ken concerning his houſe, when I be-
gynne, I will alſo make an end, and I
haue told him I will iudge his houſe
for euer, for the iniquity which hee
knoweth, becauſe his ſonne ran into
a ſlaunder, and he ſtayd them not.

And in the next chapter following, we ſee the execution of Gods iuſtice in the performance of his word, for the Arke of God was taken from them by their enemies the *Philiſtines*, and the ſons ſo *Elye*, *Hophne*, & *Phynias*, were both ſlaine the ſame day, and old *Elye* being Eighty yeares of age, when hee heard theſe tydings, fell backward from the ſeate he ſate vpon, and ſo brake his necke, & his daughter in law, the wife of his ſonne *Phineas*, being with child, and neere

An example for Parents not to deferre the correction of their children.

1. Sam. 3.

Gods iuſtice ſhewed vpon old *Elye*, for not correcting his ſonnes.

thing more slippery to hold, nor nothing more vnrecouerable being past, and for which they shall giue account, this time I say which they spend in idlenesse, Dicing, Carding, and Bowling, in drunkenes & whoring, whereby they consume both themselues & the estate both of their wiues and children, for whereas God hath giuen them sixe dayes for themselues to labour in, and hath reserued but one to be sanctified to his owne vse, all these be too little for many of them to spend in these wicked exercises aforenamed, and therefore they will lengthen out the time with the night two, but not an hower to serue God in of all this time.

Oh wicked man! how dareſt thou thus abuse the great patience of the good God, in thus consuming thy time, and robbing thy

thy children of their patrimony, by wasting those thinges whereof thou art but a steward, and for which thou must be accountable vnto him.

But here me thinkes one doth obiect against me and sayth, I am too bold in my reproofes, and am in an error, for though (sayth he) I doe spend, yet I spend but mine owne, & not my childrens: But I tell thee, thou art in an error thy selfe in doing thus, for what I haue spoken, I can & will approue to bee true by the word of God it selfe in his due place, where I shall haue more occasion to speake of this matter then here I haue: but what good instructions thinke you can these men giue vnto their Children which doe themselues dayly runne so dangerously euen with greedinesse vnto their owne destruc-

What good instructions can those men giue vnto their Childrē, which doe dayly runne into all wickednesse themselues.

ons, for if ſault haue loſt his ſa-
Mat. 5. uour wherewith ſhall it bee ſal-
ted, and ſuch as the tree is, ſuch
Mat. 7. will be the fruit, if you bee rude
and vnciuell like the horſe and
Mule which haue no vnderſtan-
ding, what knowledge can your
children haue then, & yet it can-
not be denied but that the world
is too full of ſuch.

The wiſe man forbiddeth fa-
Eccle. 30. thers to play with their children
leaſt they bring them to heaui-
deſſe, but now adaies parents wil
not onely play with their chil-
dren, but run dayly from play
to play, thinking it to be a good
exercciſe for them to bring them
to ſee ſtage playes & interludes,
thus corrupting their young
yeares with vices, and making
themſelues actors in the diuells
Comody: *Solomon* forbiddeth
parents to bring vp their childre
delicately,

delicately, & yet you poſſeſſe the with ſo much pride in the time of their youth, that many times it is the overthrow both of them and your ſelues, yea, and your ſelues would after redreſſe it and cannot: Oh that you that be parents of children would be more circumſpect herein, and wiſe in your owne converſation, that you might be lanthornes of light and not of darkeneſſe vnto them, for your ſelues are the cauſe of all theſe euills which wee dayly ſee in youth, your euill example it is which dayly corrupteth your children, and you your ſelues will pay a deere price for it, if you amend it not.

Parets ought not to poſſeſſe their children with pride.

Parents the cauſe of the euills that are in children.

Is not this a miſerable caſe, that Parents ſhould thus neglect ſo great a duty as this, which conſerneth both the good of themſelues and Children, little doe

theſe men regard, that the ſoules of their Children are in their charge aſwell as their bodies, & yet *Moſes* doth not record of *Iacob* that he brought ſo many perſons into *Egypt*, meaning their number, but he ſayth he brought ſo many ſoules thither, reckoning them by their better part, as of that which wee ſhould haue moſt care of, but what care haue thoſe Parents of their Childrens ſoules, which are thus careleſſe of their owne, and yet the very heathē Philoſophers can tell vs, that though what manner of children ſhall bee borne vnto a man, lieth not in his power, yet by right bringing them vp that they may proue good, lyeth in our power, therefore be you wiſe in looking to your owne waies.

Gen. 46.

Both Parents and gouernors of Families, are charged with the ſoules aſwell as the bodies of thoſe of whom they haue the gouernement.

The

The 13. Chapter.

THe wiſe man would haue Parents to bee better inſtructed, to the end they may better governe their Children, and to that end hee plainely ſetteth downe by what inſtructions & diſſipline it muſt be done, for he telleth you, *that an euill nurtered ſonne is the diſhonor of his Father*, & therefore would haue you bee carefull in gouerning them in the time of their youth, not giuing them any liberty, nor wincking at their follies, he ſayth, *That he that loueth his ſonne, cauſeth him often to feele the rod, that he may haue ioy of him in the end: hee that chaſtiſeth his* Eccle. 22.

Eccle. 30.

his ſonne ſhall haue ioy of him, and ſhall reioyce of him among his acquaintance: And hee that teacheth his ſonne greeueth the enemie, and before his friends hee ſhall reioyce of him, though his father die, yet hee is as if he weee not dead, for he hath left one behind him that is like him. In his life hee ſaw him, and had ioy in him, and was not ſorry in his death, neither was hee aſhamed before his enemies, he left behind him an auenger againſt his enemies, and one that ſhould ſhew fauour vnto his friends: hee that flattereth his ſoone bindeth vp his wounds, and his heart is grieued at euery cry: An vntamed horſe will be ſtubborne, and a wanton child will bee wilfull, if thou bring vp thy ſonne delicately, hee ſhall make thee affraid, and if thou play with him, he ſhall bring thee to heauineſſe, laugh not with him, leaſt thou bee ſorrie with him, and leaſt thou daſh thy teeth

teeth in the end, giue him no liberty in his youth, and wincke not at his folly, bow downe his necke while hee is yong, and beate him on the sides while he is a child, least he waxe stubborne, and so bee disobedient vnto thee and so bring sorrow vnto thy heart: therefore chastise thy child and be diligent therein, withhold not correction from thy child, for if thou smightest him with the rod, hee shall not die thereof, thou smightest him with the rod, but thou deliueriest his soule from hell: and againe, if thou haue Daughters keepe their body, & shew not thy face cheerefull towards them, marry thy daughter, and so shalt thou performe a waighty matter, but giue her to a man of vnderstanding. If thy daughter be a wanton keepe her straightly, least shee cause thine enemies to laugh thee to scorne, and the whole Citty to giue thee an euill report, and so thou bee faine

Keepe thy child vnder in the time of his youth and so thou shalt haue ioy of him in the end.

Prou. 23.

Eccle. 7.

Eccle. 42.

How a man ought to bestowe his daughter.

Deut. 23. *faine to heare thy shame of euery man, thou shalt not hold thy daughter to whoredome that the land fall not to whoredome and waxe full of wickednesse: If thy daughter bee not shamefast, hould her straightly, least* Deut. 23. *shee abuse her selfe by ouermuch liberty, beware of the dishonesty of her eyes, there shall bee no whore among the daughters of* Israell, *nor whorekeepers among the sonnes of* Israell: *A misnurtered soone is the dishonor of the Father, a foolish daughter shall be littleregarded, and she that commeth to dishonesty bringeth her father to heauinesse, a daughter that is past shame, dishonoreth both her Father and her Mother.*

Now you see what wise councounsell & golden precepts are here giuen to Parents for the gouerning of Children, so that more cannot well bee said or at least need not, but onely this, adui-

aduising you not to bee negligent in the execution of these thinges, aswell for the discharge of your owne duties, as for the good of your Children, but I haue heard some Parents so vnwise, which when their Children haue done amisse, and they haue beene aduised to giue them correction for it, they haue answered I cannot doe it, for I cannot abide to fight with my children, see what a filly answer was here made! and yet many such fooles there be, callest thou this fighting, thou erreſt, I might haue said thou lyest, for here are no enemies opposed one against another to endanger the life of either, but tender harted loue from a good father or mother which seeketh by gentle correction of a rod to deliver the soule of the child from hell, wilt thou

He that loueth his child maketh him often to feele the rod, and so preserueth him from greater dangers. Pro. 23.

thou then not doe so, then thou art guilty of thy childs going to hell, & thou shalt follow it thither too, if thou mend not, thinkest thou it is enough for thee to chide thy Childe for his fault, when hee doth amisse, I say nay, God will haue thee to vse correction too, looke vpon the heauie iudgement hee shewed vpon old *Ely* and his Children, because he did not correct them for their faults, and that alone may serue to terrifie and teach you too, not to neglect so great a charge.

That is not enough for Parents to chide their children, but they must vse correction also.

We finde that when the Lord did reveale himselfe vnto *Samuell*, the first thing which he made knowne vnto him was, the euill hee would bring vpon his master *Ely*, the words of God himselfe are these, *behold I will doe a thing in* Israell, *whereof whosoeuer*

shall

shall heare, his two eares shall tingle: 1. *Sam.* 2.
In that day I will raise vp against Elye, *all thinges which I haue spoken concerning his house, when I beginne, I will also make an end, and I haue told him I will iudge his house for euer, for the iniquity which hee knoweth, because his sonne ran into a slaunder, and he stayd them not.*

And in the next chapter following, we see the execution of Gods iustice in the performance of his word, for the Arke of God was taken from them by their enemies the *Philistines*, and the sons so *Elye*, *Hophne*, & *Phynias*, were both slaine the same day, and old *Elye* being Eighty yeares of age, when hee heard these tydings, fell backward from the seate he sate vpon, and so brake his necke, & his daughter in law, the wife of his sonne *Phineas*, being with child, and neere

An example of Parents not to deferre the correction of their children.

1. *Sam.* 3.

Gods iustice shewed vpon old *Elye*, for not correcting his sonnes.

neere the time of her deliuerance, ſhee hearing theſe heauie newes fell ſuddenly in trauell of her child-birth and ſo dyed.

The 14. *Chapter.*

YOu ſee what heauie iudgements God powred vpon this man and his Children, becauſe hee did not correct them, and yet they being in the ſtate of manhood, & hee a very old man, you would haue thought hee had done enough when hee rebuked them with ſharpe words, telling them, and no doubt but that it was with griefe too, that all the people reported euill of them, nay, wiſely he telleth them more that

that if one man doe ſinne againſt another, the iudge may iudge it, but none may pleade for him that ſinneth againſt the Lord, & yet becauſe hee did not more ſharpely and ſeuerely puniſh them, you ſee the Lord thus ſharpely doth puniſh both him and his.

Now what will you ſay to this example? I know what you would plade, you would faine excuſe your ſelues ſtill, and ſay, that though when they bee children you then may gouerne thē, yet being paſt that ſtate, they are growne paſt your gouerment, therefore then you cannot ſo well governe them, but you ſee here by theſe examples of *Elyes* ſonnes, they are not then free from your gouerment, nor you freed from gouerning them, yet it may bee you will ſay, they are

Children when they be growne to mans eſtate are not then paſt gouerning of their Parents.

growne ſtubborn & diſobedient, & will not be gouerned by you.

I will tell you then how you yet ſhall governe them, looke in the 21. of *Deut.* and there you ſhall know what to do vnto ſuch a ſtubborne & diſobedient child whom you your ſelues cannot rule, and the words are theſe:

How Parents ought to governe ſtubborne childrē in the ſtate of manhood.

Deu. 21.

If any man haue a ſonne that is ſtubborne and diſobedient, which will not harken vnto the voyce of his Father, and the voyce of his Mother, & they haue chaſtened him, and he would not obey them, then ſhall his Father and his mother take him and bring him to the elders of his City, & vnto the gate of the place where he dwelleth, & ſhall ſay vnto the Elders of his city this our ſonne is ſtubborne & diſobedient, & he will not obey our admonitiō, he is a ryotar & a drunkard, then al the men in the city ſhal ſtone him with ſtones to death.

Now

Now you see what the law of God doth teach you concerning the gouerment of such disobedient Children whom you cannot gouerne, and this if old *Elye* had done, hee then had escaped that heavie iudgēent which fell vpon him & his. & thus should parents do vnto such leaud children, that so they may escape the indidnation of God against thēselues, for he will haue such wicked branches cut off, least they corrupt the whole body, therfore if they wil not be governed by thee, yet let not fooliſh pitty moove thee to disobey the Commandement of almighty God by keeping them from that punishmēt which they deserue, but rather as thou art cōmanded, so discharge thy selfe by bringing them to the Maiestrate, that hee according to the law may punish them, & so thou bee

How Parents may escape the iudgements of God by gouerning their stubberne childrē, in their state of manhood.

be guiltlesse of their sinne.

And as I haue here in some measure set downe the authority of a father, and how that by discipline aswell as by instruction he ought to governe, so withall I must aduise Parents to take with them the counsaile of S. *Paull*, for hee would haue Parents to governe their Children with wisedome, not alwaies vsing their authority, but mildly and gently according to their yeares & capasities, his words are these.

Parents ought to gouerne their children with wisedom

Epist. 6. *Fathers, prouoke not your children to anger, but bring them vp in instructions and information of the*

Colo. 3. *Lord*: and againe, *Fathers prouoke not your Children vnto anger, least they be discouraged.*

Yet meaneth hee not but that Parents may both chide and also correct their children when occasion shall serue, but not rigo-

rusly

rously and in their anger, not caring how or with what they doe strike them, or being as many are, alwaies rating or chiding of them, this is it which withdraweth them from that natural loue and obedience which they owe, and otherwise would shew vnto their Parents: therefore let Fathers and Mothers be very carefull in this poynt, how and in what sort they doe correct their Children.

Parents must not be too sharpe in their correction.

And yet there be many which cannot bee drawne to correct their Children except it bee in the very instant when they haue done some offence, and then their mindes being thereby stirred vp vnto anger, presently they run vpon them as wee vse to say, without feare or witt, not caring (as I sayd before) how or with what they doe correct them, so

that ſome time in this nature or rather madneſſe, the child receiueth that from the hands of his cruell Parents, that of long time after, hee is not freed of, nay of ſome not to their dying day.

Parents ſhould vſe their diſſipline without anger

Therefore in any caſe let not this counſaile of Saint *Paull* bee forgotten, but wiſely, mildely, and with out anger vſe your correction, for when children bee come to ſome diſcretion, it will bee wiſedome to paſſe by many faults without ſeeming to take notice of them, and in any caſe not to vſe much threatnings of them, for many times the threatning of a puiſhment to come, although perhaps not meaning to be performed, yet ſo feareth and terefieth the hearts of younglings, that it often cauſeth thē or to do that which they ought not, otherwiſe would not doe. *The*

Dangerous to vſe to threaton children to correct them.

The ſecond part of the duty of Parents.

The 15. *Chapter.*

THis ſecond part of the duy of *Parents*, will ſeeme harſh & very diſpleaſing vnto many men of our time, which doe ſuppoſe, that when they haue brought vp their Children to ſome yeares, and as they thinke to bee able to make ſome ſhift in the world, & eſpecially if they haue brought them vp vnto ſome Art, Trade, or meanes for them to get their liuing by in time to come, that

then their charge and care for them is paſt, and that they haue fully diſcharged themſelues of their duty concerning them, and may then diſpoſe of that goods, or eſtate, which they haue at their pleaſure, either from their Children, or to whō or to which of them they pleaſe, as their affection ſerveth, and this is an error in many men, and yet this may not be, for neither are they ſo diſcharged, nor may lawfully ſo diſpoſſeſſe their Children or diſpoſe of their goods.

Obiect. And one of theſe men begineth to cavile with me already about this matter, and telleth mee that I am much diſceaved, for ſayth he, may I not do with mine own goods what I will: which with mine owne ſore laboer I haue gathered? I haue nothing (ſaith he) that came to me by inheritance, nor

nor any friend that gaue mee a penny to begin the world withall, and I haue had ſundry wiues, and haue had Children by each of them, and I confeſſe I haue had good dowries with ſome of them, & by the good endevours of them and my ſelfe, God hath bleſſed me with that that I haue, and ſhall I not now bee maſter of mine own? may I not giue mine owne goods to whom I pleaſe? or giue them to which of my children I doe moſt affect, either Sonne or Daughter? or it may be my Sonne will not bee ruled by me, or is an vnthrift, ſhall he then waſt and conſume with his vnthriftineſſe that which I haue labored for? no, I know how to prevent him and that by law too, or if I giue it wholy to my dauter, who ſhall barre me from doing it, or appoynt me how I ſhall dif-

disposemine owne? I haue with great care and charge brought them vp to these yeares, & now they bee able to get their owne liuing, let them shift in the name of God, as I haue done.

Answer. Here is a large discourse to small purpose, and yet there bee two many of your oppinion, and no doubt but that you do thinke you haue well spoken, and surely if it had beene wisely spoken it had beene so indeed, but know you that the wisedome of the world is foolishnesse with God, for in his word, by which wee are to be ruled, he hath commanded vs otherwaies.

Iob. 37.

For although you haue brought vp your Children to the yeares of discression, so that then you thinke they are able to make shift for themselues as you say, yet may you not then so leaue them

to

to themſelues, for there is yet more to bee done that muſt not bee left vndone, for thou muſt prouide for thy ſonne a Wife, & for thy Daughter an Husband, & ſo as the wiſe man ſayth: *Thou ſhalt performe a waighty matter:* thou muſt not leaue the younglings to themſelues for to make their owne choyſe, but thou muſt doe it, and that in his due time: we find that *Abraham* was very carefull to performe this duty, although he was ſo farre in yeares that hee could not travile about the buſineſſe himſelfe, for he appoynted his ſeruant the ſteward of his houſe what to doe and where to prouide a Wife for his Sonne *Iſaacke*: and thus did *Iſaacke* vnto *Iacob* his Sonne, appoynting him where to goe & there only to make his choiſe: thus did *Hagar* although but a woman,

Eccle. 7.

Parents ought to prouide for the marriages of their children, both ſonnes & daughters.

Gen. 24.

Gen. 28.

woman, & dwelling in the wil-
Gen. 25. derneſſe, yet ſhee provided a
Wife for her ſonne *Iſhmaell.*

Yea the very heathen did ob-
Gen. 34. ſerue this rule, for *Sechem* the fa-
ther of *Hamor* did ſue vnto *Iacob*
for his daughter *Dina*, to bee a
wife vnto his ſonne: yea, *Ibzan*
Iud. 12. Iudge of *Iſraell* though hee had
Thirty ſons & as many daugh-
ters, yet he did prouide for them
all, both Wiues for his ſonnes, &
Husbands for his daughters, and
many ſuch proofes wee haue in
the Scrptures, by all which it ap-
peareht that Parents haue al-
waies euen from the beginning,
beene vere carefull to obſerue
this as a principall poynt of their
duty to their Children.

And this mnſt be done in due
time, thou muſt not doe as too
many do in theſe daies, which wil
not ſuffer their childrē to marry
but

but when they will, & to whom they plaſe, nay fathers will doe more then fathers ouhgt to doe, they will diſinherite their Sons, and bereaue their Children of their patrimonyes, if they will not marry to their liking, where wealth may ſerue to ſatisfie their coveteous mindes, & ſo in ſtead of being kind and loving Fathers vnto their Children, they become tyrants vnto them, not ſo much regarding the younglings likings, whereby they may liue the reſt of their daies in loue together, and ſo bring vp their children together in the feare of God as their owne affections.

Parents not to force or limite their childrens mariage.

Whereupon by ſuch enforced marriages if often commeth to paſſe, that when the young couples beginne as it were to taſt each of other, they ſo diſlike one of the other, that they forſake one

The danger that ensueth by constrayned marriages

one another, the Wife the companie of her Husband, or the Husband of the Wife, and fall to that abhominable act of adultery, and thus such Parents doe become both culpable and authors of their sinne.

Yet I doe not speake against this, as giuing liberty vnto youthes that they may marry at their owne pleasure or liking without the consent of Parents, or abridging the authority of Parents in this case, God forbid I should so doe or thinke, but I speake this against marriages constrayned & limited, for mar-

1. Cor. 7.

riage was ordained as a remedy against sinne, but they which prolong the time of their childrens marriage, either for pleasing their own affections in their choyse, or for the desire of wealth through coveteousnesse,

ro

or for that they wil not part with any of their ſubſtance in dowrie with them, ſuch I ſay are many times the occaſion of their childrens ſinne, for Saint *Paule* ſayth *it is better to marry, then to burne in deſire.*

Had *Iudah* giuen his daughter in law vnto his ſonne *Shelah* in time according to his promiſe, he had not committed that horrible fact of Inceſt with her himſelfe: Againe, when *Samſon* had made his choyſe of a wife, of that heathen generation, the vncircumciſed *Philiſtines* which were not onely enemies to the people of *Iſraell*, but alſo vnto God himſelfe, when hee deſired this woman of his Father, and would needs marry her, hee did not diſinherit him, or caſt him out of his favour for it, but yet wiſely rebuketh him ſaying, *is there* *Gen. 38.*

there neuer a wife among the daugh-
ters of thy breatheren and amongſt
all my people, that thou muſt goe to
take a Wife of the vncircumciſed
Philiſtians? yet when hee ſaw
that his affection was ſetled on
her, he was content both to goe
with him, & to procure the ma-
riage for him, & it is ſayd there,
that this marriage did come of
the Lord, though his Father
knew it not, I could wiſh there-
fore that Parents would follow
the counſaile of *Manoah* in this
place, by their wiſedomes to
perſwade when occaſi-
on ſhall ſerue, but
nor other-
wiſe.

What Parents ought to doe in caſe of mariage to their children.

Iud. 14.

The

The 16. Chapter.

AND now concerning how Parents ought to bestow their goods, wee reade that *Abraham* was minded to make *Eliazer* the steward of his house, heire of all that he had, but it was before he had any Children, and yet hee was forbidden by God himselfe so to doe, for God hauing determined to giue him issue of his own body, would not suffer him so to doe, but telleth him directly that one that should proceed out of his owne bowels, hee should be his heyre. *Gen. 15.*

A plaine proofe that a man may not giue his goods from his children.

And the Prophet *Dauid* hee telleth vs likewise, that it is the

Pſal. 127. ſpeciall gift of God & his great bleſſing vnto man, when he hath heyres of his owne body to poſſeſſe thoſe lands or goods which hee hath gathered together, and ſhall leaue behind him: and this alone might ſerue to approue that a man may not diſpoſe of his goods from his children, but the Scriptures are plentifull of theſe examples.

Gen. 25. *Abraham* gaue his goods vnto his Sonne *Iſacke* as you ſee he

Exod. 28. was appoynted of God, *Aaron* was commanded of God to ſantifie his ſonnes vnto the otder of prieſthood, vuto which the Lord

1. *Sam.* 2. had choſen him, and *Elye* did place his ſonnes in the ſame order, nay, he did not take it from thē although hee knew that they

1. *King.* 1. were wicked: and *Dauid* did not at his death devide his Kingdome vnto his ſonnes, but left

it

it wholy vnto his ſonne *Salomon*: neither did he deuide it, but left it vnto his ſonne *Rehoboam*, and he alſo left it vnto his ſon *Abiam*, and he vnto his ſonne *Aſa*, and he left it vnto his ſon *Iehoſaphat*, and *Iehoſaphat* left it wholy vnto his ſon *Iehorã*, & yet we finde he had ſixe Sonnes beſides *Iehoram*, all which he left not vnprouided for, but gaue vnto each of them great portions and riches, aſwell of gold and ſiluer, as ſtrong cities for their habitation of dwelling, but the kingdome hee gaue wholy vnto *Iehoram* his ſon, because he was the firſt borne, the eldeſt of them all.

1. *King.* 11.
1. *King.* 14.
2. *Cro.* 12.
2. *Cron.* 13.
2. *Cron.* 16.
2. *Cron.* 21.

That the eldeſt ſon hath a prerogatiue aboue the reſt of his brethren.

So that wee ſee now that it came to him by his birth, and as being the eldeſt ſonne of his father, and not through his fathers affection towards him, and yet we cannot ſay that hee cried

in doing this, for it is said of him, that he did that which was right and good in the sight of God, & therefore it may not be doubted but that God did direct him in this the disposing of his Kingdome and goods, aswell as in other things.

Thus also you see it is a cleare case that the eldest sonne hath a prerogatiue aboue the rest of his bretheren, and therefore must needs be respected aboue them, and this care we find to be in *Ioseph*, for his sonne *Manasseh* when he would haue had his father to haue layd his right hand vpon his head rather then the yonger, & from these & such like places in the booke of God as a ground vnfailable, haue all natiõs almost in their lawes, held this as a principall, that the eldest son should hold and enioy, all such lands

Gen. 48.

as haue come vnto them either by diſcent from their Anceſtors, or haue been purchaſed by their Parents.

But what ſhall we ſay of thoſe men, that will not onely diſpoſſeſſe their ſons from thoſe lands which they themſelues haue purchaſed, and that vpon very ſmall occaſions, but alſo to maintayne their owne ryotous and vicious kind of liuing, will diſpoſſeſſe them of all ſuch lands or goods which are their childrens owne proper right euen from their anceſtors? what an heauie account haue theſe men to make vnto God for theſe things? but I hope I haue now ſatiſfied the worldling of whom before we ſpake, that hee may not giue his goods frō his Children, or vnto which or whom hee pleaſe, for God will haue the generations proceeding

A great fault in Parents.

ceeding to receiue the benefits & labours of the former, as the children the fruits of the Parents labours: but if he wil needs bee partiall to his children, I will tell him yet how he may doe it, *Ismaell* may not bee heire with *Isack*, they bee not fit yoake-fellowes, yet *Abraham* may giue *Ishmaell* a portion, but it must be but bread and a bottle of water, & he must send him away with it too, when hee hath it: for they may not dwell or enioy the heritage together, because he is not the son of his Wife but of his seruant.

Gen. 21.

But *Isack* because hee is borne in lawfull wedlocke, hee must be his Fathers heyre, and so hee may dispose of his Bastards, hee may giue them portions, but you see how, they must bee but small ones, he may not giue his Childrens portions vnto thē, I meane the

Bastards may not be ioyned in equality With children borne in lawfull wedlocke.

the ſubſtance which his children ſhould poſſeſſe of right, there be too many guilty of this fact in our daies the more the pitty.

But this worldly wiſe man hauing no lands, but ſuch wealth or goods as by his labours hee hath gathered, thinketh hee may be bold with that, to diſpoſe of it where he pleaſe, and how, for ſo he ſayth: but I tell thee nay, for though it be but goods, yet thou muſt not do it, for *Abraham* had no land at the time of his death, more then a little peece of one field, which hee bought for a buriall place for his dead, but dwelt in Tents, and was a ſtranger himſelfe all his dayes in that land which God did promiſe to giue vnto his ſeede, and after performed it, but being exceeding rich both in goods and cattell, yet you ſee he might not *Gen. 25.*

giue these goods from his sonne, for whether it bee goods or lands, yet no man may attribute more vnto himselfe then this, that God hath giuen them vnto him for his necessary vse in this life, but after for the good of his ofsprings to come, wherein the great wisedome and mercy of our God appeareth in this his worke, which should stirre vs vp vnto great thankefulnesse for so great blessings by his divine wisdome & power provided, laying vp in store for vs before we come into the world by the hand of our Parents.

The wisedom and mercy of God in prouiding for vs before we bee.

The

The 17. Chapter.

AND as I haue in this former Chapter proued that a man may not diſpoſe of his goods from his Children, and amongſt them that the firſt borne ſonne hath a prerogatiue aboue the reſt: ſo now I muſt ſpeake concerning the Daughter, what is to be don for her, for this worldling before named, ſayth hee would giue his goods if he pleaſed from his ſon to his Daughter, but he may not do that neither, for in al the booke of God wee haue no ſuch warrant or example indeed we doe not find amongſt all the men aforenamed, any that maketh mention of his Daughter, & yet wee know they had daughters as well

well as sons, whō no doubt but they did provide for, & did not leaue without portiōs & dowries for though *Iacob* doth not make mention of his daughter *Dina* amongst his Sonnes when hee gaue them their inheritance, yet may wee not thinke but that as a Father hee prouided for her other waies, but hee did not ioyne her in equaltie with them. for still in all times and places, the sonne hath had his prerogatiue as I haue proued, aboue the Daughter.

Gen. 48.

And with great wisedome it is done too, for the man did not first sinne in the transgression of the Commandement of God, but the woman did first sinne, & therefore was shee iustly punished with seruitude not to bee in equality of rule equall with the man, but to be in subiection vnto him

The reason why man hath a prerogatiue aboue the woman.

Gen. 3.

him, and he to rule ouer her: indeede if ſhee had kept her in the bounds of her obedience vnto her maker, and not beene the originall of ſin, it may bee ſuppoſed, ſhee had beene equall in authority with him, cheke mate, and no diuerſity of ſuperioritie had been betwixt them, but now the caſe is altered, there is no equality in this nature, but the man hath wholy the prerogatiue, & therefore great were the offence of that man, which ſhould take the benefit away frō the man, and giue the ſame vnto the woman, as from his ſonne to his daughter, but the proofe following is greater: indeede wee finde that *Caleb* the ſonne of *Iephune* gaue vnto his daughter *Achſah* the whole country of *Hebron*, with both the ſprngs aboue and the ſprings beneath, but ſhe

The perogatiue that man hath, ought not to bee diſpenced with.

Ioſhu. 15.

was

was the onely daughter of her father, and hee then had no sons liuing, and God had promised to giue that land to him and to his seede.

And yet *Moses* was in doubt himselfe whether that a woman might inherite land or no, for we find that the daughters of *Zelophehad* came vnto *Moses* and demanded a portion of land for their inheritance among the families of their tribe, because all the males of the family of their father was deceased, but it seemed vnto him so difficult a matter to answer, that he was faine to bring the cause before the Lord, and the Lord answered, that they demanded but right, for sayd he, if a man doe die and leaue no sons, then the inheritance should turne to the Daughters, against this who can or dare speake, and

Num. 27.

Here the matter is by God himselfe fully decided.

now

now I hope I haue proued that no man may giue the portion due vnto his ſon, from him, to his daughter.

But I haue another obiection yet of this politition to anſwer vnto, I doe remember he ſayd he had married ſundry wiues, & he had had children by each of thē, & it may be, it is with him as it is with a great many more, the firſt wife is forgotten & her children & her childrē are as little regarded, & therfore to pleaſe his laſt wife, hee will ſuſpence with the others children; there be too many vſe ſuch trickes in theſe daies, but if hee will be a ſcholler in Gods ſchoole, he muſt learne another leſſon.

For we ſhal find, that if a man haue had children by ſundry wiues, and that hee loueth the one more then hee did the other,

Deu. 21.

other, if his first borne sonne be the son of her that is not loued, yet when the time cõmeth that hee giueth his goods to his children, he may not make the sonne of her whom hee loueth his first borne, before the sonne of the hated, which is indeed the first borne, but he shall acknowledge the son of the hated for the first borne, & giue vnto him a double portion of all that he hath, for he is the first of his strength, and to him belongeth the right of the first borne, & thus we see plainely that there may be no partiality vsed in these causes.

A principall poynt for fathers to regard, and against partiality.

But now to conclude this last part, and to make the matter yet more plainer then wee haue done, and to proue that the father may not giue his goods frõ his children, nay, that he hath no right so to doe, but that of right they

they belong vnto his Children, we haue yet a very playne example for this matter in the ſtorie of the prodigall ſon, who comming to his father for a portiō of his goods, he doth not ſay vnto him, I pray you father that you will be pleaſed to beſtow vpon me ſome ſmall portion, either of your goods or mony, which you will, & what you pleaſe or may well ſpare, he doth not ſo, nor doth he deſire to lend him ſuch or ſo much money neither, no he is more bold with him thē ſo, for he cōmeth bluntly and plainely vnto him, neither to begge nor to borrow of him, but to aske his owne, ſaying: father, giue mee the portion of goods that falleth vnto mee, or as ſome tranſlations haue it, the portion that is due vnto me, or my portion.

A plaine proofe of the right which the child hath in the eſtate of the father.

Surely, if he had had no right nor

nor interest in the goods of his father, hee durst not haue beene so bold and saucy as thus to demaund or challenge a portion thereof as he doth, neither doth hee stand to his fathers curtesie, what hee will giue him, for as he doth demand but his owne, so he demaundes no more, nor hee asketh no lesse: well, then it appeareth it was his right.

Luke. 15.

But now for the confirmation yet further of this matter, let vs see how the Father taketh the businesse, for if his sonne haue exceeded the bounds of his duty, no doubt but as a father hee will soone reproue and correct him for it, but here is no such matter, and therefore it doth appeare plainely that he did no more then he might doe, for the kind and louing father presently without delay, yeelding vnto his sonnes

A confirmatiō yet further of this matter.

request,

requeſt, deuided his goods betwixt his two ſons, & ſo hee giueth vnto him his portion: how many fathers follow this patterne in theſe dayes, and will heare their ſonne in ſuch a caſe? nay, ſome will ſpare nothing at all while they liue, others will ſpare very little, and ſome perhaps doe ſomewhat, but vpon conditions hard enough.

This ſon when hee had receiued his full portion, and by his vnthriftineſſe and ryoting had ſpent & waſted this his portion, & poverty ſo hardly oppreſſing him, that hee thereby was conſtrained to returne vnto his father againe, who with ioy yet doth againe receiue him: his elder brother angry herewith, tells his father that for al his long ſeruice done vnto him, yet hee neuer gaue him ſo much as a kidd

to make merry with his friends, and saith hee, dost thou thus for such an vnthrift? but his father answered, son, be cõtent thou art alwaies with mee, and all that I haue is thine, what could hee more say then this? and doth not this plainely teach vs, that a father may not giue his goods frõ his children, for if it were all his sonnes, where was any to giue vnto others, or if hee had beene partiall in the distribution thereof by giuing that to one which belonged to the other, then hee had done wrong also.

But it may bee he will yet obiect and say, this was but a parable which our Sauiour Christ spake concerning the sinner that had run astray, who yet by true repentance humbling himselfe vnto his heauenly father, hee receiueth him to his grace and fa-

uour

uour againe, and not a poynt of doctrine to be taken in this case: but thou errest in that poynt also, for although it be parable as indeed our blessed Sauiour spake many things in parables, yet he being the very truth and wisedome it selfe, could not commit any errour in this or any other parable, but still by one truth expressed another, and therefore to say otherwise, were erronious & blasphemie.

Obiections answered, and the whole matter confirmed with truth.

But yet I must answer one obiection more which this worldling make, which is this: It may bee sayth he, that my sonne is disobedient vnto me, or is an vnthrift, and shall hee leawdly and vnthriftily waste my goods, or that which I have laboured for. To which I answer thus, mistake me not, for though I have shewed that a father ought to do thus

for his sonne, yet I doe not say he ought to doe this for a disobedient, wicked, or vnthrifte son, for such a one I haue shewed ought to bee punished by the Magistrate and that seuerely, neither did the father of this prodigall giue him a new portion whē hee had ryoted away that which he gaue him, although vpon his repentance he receiued him into his fauour againe, neither doe we finde that any of these aforenamed, gaue any double portion to any of their sonnes, *Esau* had but one blessing to giue, though hee had two sonnes, nay, these men did giue these portions vnto their sons at the time of their deathes, but not before: but if a father for the aduancement of his sonne hee pleased out of his loue to spare him som part of his goods while hee doth liue, yet if

That this priuiledge belongeth not vnto lewd and wicked children.

Gen. 27.

hee

hee waſtfully & royotouſly conſume it, I ſee not that his father ſhould feede him with a new ſupply, for ſo he may be authour of his ſonnes vnthriftineſſe. And thus briefely you ſee how a man may or ſhould diſpoſe of his goods by the rule of the word of God, and this may ſuffice to ſatiſfie our pollitition, for this matter.

Parents ſupplying the wnats of vicious children becommeth authors of their vnthriftineſſe.

(***)

The duty of Children

The 18. Chapter.

AND now concerning the duty of Children whereof I am purposed to write, indeede there was neuer more neede to write of these thinges then now, and neuer more teaching of them then in these dayes, but neuer was instructions either by word or writing lesse regarded of them, then now they be.

And no maruaile, for if God himselfe haue spoken and none would heare him, if hee haue stretched

ſtretched out his hands, & none would regard, ſo that hee hath beene forced to cry out vnto the heauens and the earth, to beare witneſſe of the diſobedience of his Children, if it bee thus with men of vnderſtanding, what will it bee with Children? if it were thus with men thouſands of yeares agoe, what will it be with Children in theſe times? if the Apoſtles of Chriſt were mocked and ſayd to be full of new wine, when they preached the word of God vnto the people, and Chriſt himſelfe deſpiſed for teaching them, and ſayd to haue a diuell in him, ſurely if grace & feare of God were then fled frō men, what hope ſhall wee haue to finde it now in Children, who haue beene diſobedient euen frō the beginning, ſcoffers & mockers as *Iſmaell* of *Iſack*, *Ham* of his owne

eſai. 1.

The great diſobedience both of men and children in former ages.

Act. 2.

Luke. 3.

owne father, and of the saints & Prophets of God as of *Elisha*:

But bee wise ye children and take heed, for neuer such did escape the heauie iudgements of God, nor neuer shall in time to come, as appeareth by these, *Ismaell* cast out of his fathers house and fauour, & yet his first borne sonne, *Ham* also not onely loosing the blessing of his father, but both hee and his posterity became accursed: the Children which wicked *Elish* 42. of thē deuour'd by two shee Beares, well, I will yet with patience rest in hope, if *Ionas* be commanded to preach against *Nineue*, he may not leaue to doe it, & fly to *Tharsus*: my maister hath giuen mee a talent to vse, shall I lay it vp in a napkin for him, noe I dare not doe so', but I say still for *Sions* sake I will not be silent, but with

Gen. 21.

Gen. 9.

2. *King.* 2.

Ionah. 1.

Salomon

Salomon, exhort you that be childrē to heare the instruction of a father, and to giue eare to learne vnderstanding, despise not instructions by whomsoeuer it be taught, whether from the mouth of a learned diuine, or of a lay man, for gold of it selfe is pure in what base thing soeuer it bee put, and the diamond is stil precious, though it lye in the dunghill, neither is there any good thing that can proceede from the heart of man, but by the powerfull working of the spirit of God: therefore let mee intreate you, (who hearts God shall moue with desire) to seeke the knowledge of your duty, to reade these few chapters following, wherein I haue briefely set downe what duty you owe, and must performe vnto your Parents, if you meane to please God.

Prou. 4.

Good counsell ought not to be refused by whomsoeuer giuen.

God the author of all good things proceeding from man.

And

And although I write theſe things vnto children, yet for that the younger ſort, for want of yeares are not able to vnderſtand them, I will leaue theſe A B C trewants, whoſe delight is rather in their play thē learning, and will addreſſe my words to thoſe of more riper yeares, whoſe time ſhould ſhew their knowledg, hauing lōg ſince learned paſt the graces, and now haue their rules by roate without booke: what ſaid I, that they are paſt grace by learning too many rules without booke, yea indeed it is true, & therfore I may the bolder ſpeake it though with griefe, for wee ſee many in theſe dayes which ſhould haue knowledge by their learning, but doe ſhew by the leawdneſſe of their liues, that grace hath not yet wrought any good knowledge in

The great abuſe which ſchollers make of their learning.

in them, but that they haue learned too many rules without booke as I ſayd, for in Gods booke or any other good booke Iam ſure they neuer learned ſuch things.

There be many ſuch ſchollers that haue learned many lattine bookes ouer, but haue quite forgotten their Engliſh Primer leſſons, to beleeue in God, and to keepe his Commandements, & therefore to the end they may become good ſchollers in Gods ſchoole, it ſhall not be amiſſe to put them to conne ouer their old leſſons againe of their obedience vnto their Parents, *Honour thy Father and thy Mother, that thy dayes may be long in the land which the Lord thy God giueth thee*: and it is not amiſſe for others neither, it may doe well for both, let none deſpiſe it, the wiſer ſort Iam ſure will not. It

Youth comming to learne lattine, and yet forget their Primer leſſons.

Exo. 20.

It hath pleaſed the Almighty and powrefull God which worketh all in all thinges for a ſecret Iudgement and purpoſe, and for his owne godly will and pleaſure, to prouide and appoynt an howre in the which thy Father and Mother ſhould come together, to the end that thou thorough them mighteſt bee made, he was preſent with thee in the wombe of thy mother, & faſhioned thee, and breathed life into thee, and for the great loue hee beare vnto thee, provided milke in thy mothers breaſts againſt thou waſt borne, moõed alſo thy Father and Mother and all other to loue thee, to pitty thee, and to nouriſh thee, and as hee hath made thee through them, ſo hath he caſt thee vnder the power & authority of them, to obey and ſerue them in his ſtead, and to

that end hath giuen thee a ſpeciall Commandement euen from his owne mouth, that thou ſhalt *Honour thy Father and thy Mother*, which is not onely vnderſtood in the outward ceremoniall actions, as putting off the hatt, or bowing the knee, but thou muſt alſo loue them with all thy hart, feare and dread them, and waite on their Commandements, and ſeeke their worſhip, wil and profit in all things, and as it were to giue euen thy life for the contenting of them, counting them worthy of all honour which thou maiſt procure vnto them, remembring that thou art their good and poſſeſſion, & that thou oweſt vnto them euen thy owne ſelfe, & all that thou art able to doe, yea, and more then thou art able to doe. *Exod* 20. *Leui.* 19.

The duties which good children ought to performe vnto their Parents.

Vnderſtand alſo that whatſoeuer

A good note for children to regard.

euer thou doſt vnto them, bee it good or euill, thou doſt it euen vnto God, and when thou doſt diſpleaſe them, thou diſpleaſeſt God, and when they are angry with thee in ãy good cauſe, God is angry with thee: neither is it poſſible for thee to come into the fauour of God againe, no though all the Angels of heauen ſhould pray for thee, vntill thou haue ſubmitted thy ſelfe vnto thy Father and Mother againe, and therefore thou muſt be very wary and circumſpect to performe this thy obedience vnto thy father, with the true zeale of thy hart, thou muſt not onely bee obedient for feare of their diſpleaſure, correction, or puniſhment, neither muſt thou obey them for hope of reward or ſome benefit which thou doeſt expect from them, this hypocri-

ticall

tical obedience is not that which God commandeth thee to performe, and to which hee hath gieuen a blessing: no, I tell thee God will iudge and punish thee, if thou dost not performe this obedience vnto them, enen with the sincerity of their heart, and in vprightnesse of conscience, for he beholdeth the heart, and according to the vprightnesse of it, God doth iudge. How farre the duty of children extendeth.

For he is that powerfull God that created the heauen and the earth of nothing, and that of the dust of the earth hath made thee, onely to serue and obey him, and hee it is that commandeth thee to this obedience, that thou honour thy father and thy mother, and note how hee hath placed this Commandement, for it is worthy thy obseruation. *Gen.* 1. A principall note to be obserued in God thus placing this Commandement.

God hauing giuen vnto man

but

but Ten Commandements, and but foure of them concerning the duty of man vnto him, the other Sixe concerning the duty of man vnto man, and yet as the moſt principall of them all, hee hath put this formeſt of the Sixe, *Thou ſhalt honour thy Father and thy Mother*, and well knew hee that placed that formeſt in the rancke, that that was the right place for it, & that he that would not obey, reuerence, and honour his owne Parents, would likewiſe neglect and forget his duty vnto other men, and therefore as an introduction & inſtruction to that which followeth, hee doth begin with this, *Honour thy father and thy Mother, that thy dayes may be long in the land which the Lord thy God giueth thee*, and ſee the great mercy of our God which to the performers of this his Com-

Commandement, vnto which we are by duty double bound to performe, he is pleased to giue a blessing.

And as hee commandeth it there, so likewise in many other places he doth the like, the Prophets and Apostles do likewise teach the same, and therefore if you will be childre of God your heauenly Father, and liue vnder the obedience of his commands, without which you cannot but perish euerlastingly, you must performe this his will and commaund in this, that you honour & obey your Parents, yea, ye shall euery man feare his Father and Mother saith God, & consider in what manner you ought to performe this, you shall stand in awfull dread of your Parents, not of the rod or of their correction onely as I said, no, no, such ser-

Luke. 2.

Leu. 19.

vile feare, but considering their deare and naturall loue towards thee, how tenderly, carefully, & louingly they haue nourished thee, euen from thy birth, & still do seeke thy good by all meanes possible. In respect of this their great loue vnto thee which thou didst neuer deserue, nor neuer canst satisfie, thou oughtest likewise in thy loue to them againe, to be euen so icalous of thy selfe, that thou shouldest feare, least in any thing thou doest, thou shouldest offend such loving Parents, this is that feare which thou oughtest to performe vnto them, and which God requireth of thee.

Worthy notes for Children to regard.

The

The 19. Chapter.

AND seeing wee are now entred into this duty of Children, which God by his diuine wisdome hath compiled in these few words *Honour thy Father and thy Mother*, and yet in them hath included the whole summe of all duties which ought to be performed vnto them, which though I haue begun to touch in the former Chapter, yet for that I am to speake vnto Children, it shall not be amisse if I doe somewhat inlarge this matter, for as I layd before, it is not to be vnderstood to be onely in the putting off the cap, or bowing the knee, and yet

these things must bee done because by these outward thinges thou dost seeme to giue honour vnto them.

The reverence which children ought to performe vnto their Parents, and how to honour them.

Thou must not (as too many proud youthes do in these daies) stand in the presence of thy father & mother with thy head couered, yea, and that amongst strangers, and talke vnto them as boldly & saucily, as it were vnto their fellowes or equales: is this the honouring thy Father & thy Mother? nay, this is to dishonour them, for in their presence thou oughtest not to stand but with great reuerence, & if they bee in any company, thy regard should bee more in performing of this duty, in giuing vnto them the more honour, and because thou canst not better performe thy honour vnto them then by obeying them, nor greater dishonour them

them, then by being disobedient vnto them, though I haue touched it before, where I sayd thou owest vnto them euen all thy whole endeauours, whatsoeuer thou canst doe, & therefore thou must bee ready and willing at all times & in all places to performe their lawfull commandements, at their becke and word to run, goe, and to show all good obedience vnto them that may bee.

Thou must not bee like that disobedient sonne, whom his father bad to goe worke in his vineyard, and hee answered hee would, but did not: neither must thou answer as the other did, who said hee would not, yet afterward went. *Mat. 21.*

For thou must neyther delude thy father with lying words to say thou wilt doe his commands, and haue a wicked intent in thy heart Children may not delude their Parents by lying words.

heart not to performe it, nor thou must not dare rebelliously to gaine-say his word, but if thy father or mother doe commaund thee to doe any thing, thou must gladly, hartily, willingly, forthwith euen instantly with all diligence performe their iust request: and thus shalt thou performe thy duty vnto God, by this thy obedience vnto the, for else how canst thou say thou performest thy duty vnto God, whē thou performest not thy duty vnto thy Parents, whom hee commandeth thee to obey and honour?

Children performe not their duty to God, which performe not their obedience vnto their Parents.

Thou must remember also, that thou art their good, & therefore of thee, and by thee their good or profit should arise, I meane so long as thou art vnder their authority or gouernment, thy whole endeuors both of body & mind,

must

must be altogether bent vnto the good and profit of thy Parents. I say it must be wholy, thou must not keepe any part of it backe, either to thine owne vse, or to vse vnthriftily to the hurt of thy Parents, for thou owest vnto them more then thou canst doe, and therefore a great & heauie iudgment doth hang ouer the heads of those wicked children which doe purloyne & steale away the goods of their Parents though neuer so priuately, either to giue vnto those who they doe affect, or otherwise to consume or waste after their owne willes.

Children ought to deale iustly in the vse of their Parents goods, seeking wholy their profit.

And euen so it is with those who their parents do appoint vnto any lawfull calling labour or busines, if they negligently, leawdly, or idely doe spend that time, which they ought to employ only in those affaires: doe they not rob

The hurt which many leaud children doe vnto, their Parents in not dealing iustly with them.

rob their Parents of that profit which should arise vnto their parents by their industry in that time, and so by their lewdnesse doe great hurt both vnto their Parents & themselues, yea surely; and how great an offence this is wherein they thus disobey and dishonour their Parents, and consequently God himselfe iudge you.

Schollers abusing their time in learning, wrong their Parents in doing it.

And as it is thus by these in wasting & consuming the goods of their Parents, euen so it is with them which wast and consume that most precious time which they ought to spend in schooles, to the attaining of their learning, by play and idlenesse, thereby wasting the profits of their Parents labours, nay, I would it were not this with those, whose learning should teach them to make better vse of

their time then they doe, both dishonoring God and their Parents.

The 20. Chapter.

BVt I will not stand vpon amplificarion of words, they are plaine enough theselues, & the whole Booke of God is full of instructions to this end, & the soule that desireth knowledge will seeke it there, and amongst others very much hath *Salomon* laboured to teach this duty of obedience vnto Children, as appeareth in many places of his Bookes, as in the first of *Pro. My Son heare thy Fa-* Pro. 1.
thers instructions, and forsake not

thy

thy Mothers teaching: and againe,

Pro. 4. heare ye children the instruction of a Father, and give eare to learne understanding, for I doe give you a good doctrine, therefore forsake not my law, for I was my fathers sonne, tender and deare in the sight of my mother, when hee taught me and sayd vnto me, let thy heart hold fast my words & keepe my Commandements and thou shalt live: And againe,

Pro. 6. Heare my Sonne, keepe thy Fathers Commandements, and forsake not thy Mothers instructions, bind them alwaies vpon thine heart, and tie them about thy necke, it shall leade thee when thou walkest, watch thee when thou sleepest, and when thou wakest, it shall talke with thee, for the Commandement is a lanthorne, and instruction a light, and correction for instruction is the way of life:

Pro. 13. And againe, A foole despiseth his Fathers instructions, but he that re-

gardeth

gardeth correction is wise: Againe, *A wise Sonne maketh a glad Father, but a foolish sonne is a heauinesse to his Mother*: Againe, *a wise sonne will obey the instruction of his Father, but a scorner will heare no rebuke.*

But before I passe further, I must not so lightly passe ouer some of *Salomons* words heere spoke, for I know there be many foolish Children in these dayes, which when their Parents reproue or correct them for their follies or faults committed, doe eyther suppose it to bee more of spleene and anger towards them then otherwise, or that they doe not beare that naturall loue towards them which they should doe, but let not such idle & leawd thoughts possesse either thy heart or minde, but remember that he telleth thee that *correction for instructions*

A parlse supposition which children haue of their Parents, correcting them.

ſtructions are the way of life, and that he that regardeth the correction of his Father, is wiſe: well, I will goe on with *Salomons* words (for ſayth hee:)

Pro. 19. *He that deſtroyeth his Father or chaſeth away his mother, is a leand*
Pro. 20. *and a ſhamefull child*: Againe, *he that curſeth his father or his mother, his light ſhall bee put out in obſcure darkeneſſe*: Againe, *Obey thy Fa-*
Pro. 23. *ther that begot thee, and deſpiſe not thy mother when ſhee is old*: againe,
Pro. 25. *he that robbeth his Father and ſayth it is no tranſgreſſion, is the compa-*
nion of a man that deſtroyeth: A-
Pro. 30. gaine, *the eye that mocketh his Fa-ther and deſpiſeth the inſtructions of his Mother, let the Rauens of the valley plucke it out, and the young Eagles eate it.*

And thus you ſee how *Salomon* hath laboured to expreſſe this duty of Children in their obedi-

ence

ence vnto their Parents, and all good children haue applyed theſelues to performe the ſame, euen from the beginning, yea, & long before the law was giuen by God to that end, the very law of nature thorough grace did worke this obedience in them, as appeareth by that rare obedience of *Iſack* vnto his Father, yeelding himſelfe euen to become a ſacrifice vnto the hand of his Father: *Iacob* likewiſe obeying the command of his Mother, obtayned the bleſſing thereby. Gen. 22. Gen. 27.

But *Ioſephs* dutifull obedience vnto his Father, and cheriſhing of him and his in his old age, ſheweth vnto all good children, a perfect patterne of all dutifull obedience: and the obedience of the daughter of *Iephtah*, likewiſe may not be forgotten, who although her father had vowed Gen. 47.

to

to offer vnto the Lord in sacrifice, and that shee had liberty at her pleasure, two whole moneths to go vnto the mountaines to bewaile her virginity, yet at the prefixed time, shee willingly came and offered her selfe vnto the hands of her father, to performe his vow with her.

Iudg. 11.

Examples of the obedience and duty of good children vnto their Parents.

Salomon also when his mother came to speake with him, so soone as he saw her, hee left his kingly seat and came to meete her, and reuerently bowed himselfe vnto her, and caused her to bee placed on his right hand as he sate on the throne of his kingdome. So many such examples there bee besides these, as *Tobi* and others, all teaching this duty vnto children.

1. *King.* 2.

Tob. 14.

And as God hath commanded it thus to bee done, see how highly hee liketh of those

which doe performe it, the ſtorie of the Rechabites doth plainely ſhew where the Prophet Ieremiah from the mouth of God himſelfe pronounceth theſe words vnto them, *Thus ſaith the Lord of hoſts the God of Iſrael, becauſe you obeyed the Commandement of Ionadab your Father, and kept all his precepts, and did according vnto all that hee hath commanded you: therfore thus ſayth the Lord of hoſts, the God of Iſrael, Ionadab the ſon of Rechab ſhall not want a man to ſtand before mee for ever.* What need I now to cite more places of Scripture to this end, our Saiuour *Chriſt* himſelfe became a patterne vnto you in this point, for hee became obedient vnto his earthly Parents. If theſe things will not ſuffice, then will none.

Ier. 35.

How God bleſſeth thoſe children which obey their Parents.

Luk. 2.

The

The 21. Chapter.

BVt thou must yet proceede a little further in this point of obedience, for there bee many which when they are come to some yeares as they thinke of discretion, that thou will bee no longer vnder the obedience of their Parents, but to dispose of themselues at their owne pleasure, nay, I would to God that some of them, did not then oppose themselues against their Parents: well, they, thou the word of God doth teach them otherwise, for thou must not then so dispose of thy life: canst thou bee content to giue them leaue

leaue to nourish cherish, and to maintayne thee both in sickneſſe and health all the time of thy youth, and wilt thou now be like a wilde and vnruly colt, that casts off his bridle and shewes his master his foure shooes.

If thou didst want the vse of thy limbes, or thy sight, or the vse of thy speech, thou cast then bee content to bee gouerned by them, euen vntill thy olde age or dying day, and wilt thou enioying these and all other blessings from Almighty God, euen to the full, when thou comest to those yeares wherein thy wisedome should shew it selfe like a flourishing olive tree, yeelding obedience and honour vnto thy Parents, thereby comforting & ioying their aged yeares, then say to cast them off, yea & that good also which might

Children should take regard of the experimented wise counsailes of their aged Parents.

come to thee by that wise & prudēt counsaile which they by long experience haue gained, & might do thee, sure proue an anchor hold of exceeding much good.

Children ought to be ruled by their Parents in case of their marriage

And this I speake also in reproofe, yea, to the reproach of those giddy headded wantons of our time, which will not giue their Parents leaue to make their choyse of marriage for them, nor bee ruled by them in their choyse: whereupon as a iust plague vnto them, it often commeth to passe, that not hauing their Parents goodwill in their choyse, they not onely lose that which is an vnualuable losse, I meane the blessing of their Parents, which though children regard not in these dayes, yet in times past it was of such reuerent regard among Gods children, that their fathers blessing was

vnto

vnto them as precious as their granfathers inheritance, whereby thorough want of the fathers loue, & this blessing, a iust plague and punishment from God, for so high an offence, it is commonly seene beggery followeth, I speake not this vnadvisedly as of supposition; for God is witnesse with me that I speake the truth, I haue seene it with mine eyes to my griefe of heart.

What an account good children made in times past, of the blessing of their Parents.

Oh sinne of disobedience, euen in the highest degree of nature, when a sonne or daughter shall presume in priuate, to take vnto themselues the estate of mariage without the consent of Parents, ought not the father to know? yea, and to make choyse what flesh should be ioyned vnto his owne, and what fruit should be grafted into his owne stocke, and to see that it should bee for

the good and honor thereof, yea surely, and those which be good and gracious Children, will giue their Parents the preheminence thereof, and also bee ruled by them in these things, but there be some which can bee content to bee ruled by their Parents in case of marriage, for the benefit of their helpe which may arise thereby, but they are not willing to stay the time which their Parents shall thinke fit for them.

Gen. 25.

Good childrē haue alwaies had regard to leaue the choyse of their marriage to thire Parents.

But this did not *Isacke*, for hee would not presume to make any choyse, but stayd his Fathers pleasure, although it were till he was Forty yeares of age: And *Iacob*, whē his father did appoint him, then went to the place where he did appoynt him, but not before: where are those that dot follow the steps of these holy and chosen children of God, that

that I many extoll them to the world, alas they are not in theſe dayes to be found.

And yet the very heathen which knew not God nor his lawes, yet the very light of nature taught this duty vnto them, not to make their choyſe of mariage without the cõſent of their Parents, for thus did *Shechem* the ſonne of *Hamore*, ſue vnto his Father for his good will to marry with *Dinah* the daughter of *Iacob*, & the ſervants of God had alwaies a ſpeciall regard hereunto, *Samſon* alſo would not preſume to marry without the conſent of his father, no, although he liked the woman exceeding well. *Gen. 34.* *Iudg. 14.*

And as the naturall Parents haue this authority ouer their Children, ſo doth it likewiſe belong vnto thoſe which be gardi-

ans & foſter fathers as wee terme them, which haue the bringing vp of youth, whether they be of kindred or otherwiſe, as wee ſee *Ruth* was obedient vnto her ſtep mother, and vpon theſe and ſuch like cauſes is our law grounded, which permits not a ward, being vnder the gouernement of his gardian to marry without his conſent.

Ruth. 1.

The 22. Chapter.

AND as I haue labored to expreſſe this duty of obedience vnto children, and yet but briefely run it ouer in reſpect of that which might bee ſpoken herein, ſo it is needefull

needefull in some sort to shew the limitation thereof, for it is not generall, but is included within her bounds, I did a little touch it before when I said it consisted in all good and lawfull thinges, and indeed it goeth no farther, for if thy father or mother do command thee to do vnlawfull thinges, as to commit Idolatry, to worship God contrary to his word, thou must not obey them in these thinges, or if thy father or mother doe command thee to commit treason against the King, Prince or Magistrate whom he hath set ouer thee to gouerne thee, or feloniously to murther any, or to steale, perloyne, or defraud any man of his right, thou must not obey them in any such thinges, for as God hath cōmanded thee to obey them in goodnesse, so

In what cases Children may refuse the command of their Parents.

hath he forbidden thee to yeeld obedience vnto them in euill, the Children that follow the wickednesse of their Parents, God himselfe will punish them, wee haue proofe thereof in diuers places of the scripture, but the Prophet *Ezekiell* expresseth it to the full, I pray you reade the chapters, for the doctrine therein is worthy of your greatest regard, you shall there finde that the Lord sayth:

Children ought to shun the wickednes of their Parents.

Eze. 18.

Behold all soules are mine, both of the Father & of the Sonne, the same soule that sinneth it shall dye, but if the sonne seeing the wickednesse of his Father, feareth, and doth not commit such thinges, surely he shall liue sayth the Lord: so that thus you see plainely that the Children may refuse to bee obedient vnto any wicked commande, either of their Father or mother. And

the

the Apoſtle *Peeter* teacheth vs by his example rather to obey God then man, and *Daniell* doth the ſame: And as God hath commanded thee to performe this obedience vnto thy Parents, and hath appoynted thee in what manner & nature to do the ſame, and granted his bleſſing vnto the performers thereof, euen ſo to the ſtubborne & rebellious children, which will take no regard of this his will to walke in the obedience thereof, ſuch diſobedient ones doth he not leaue vnpuniſhed, nor neuer did, but either by the ſeueritie of their Parents, or if that gentle and naturall puniſhment will not ſerue, then giueth hee them vp into the hands of temperall Maieſtrates, ſo publikely to puniſh them, as I expreſſed before in the duty of Parents, but if both theſe

Act. 4.

*Dan.*6.

Children which are ſtubborne and diſobedient vnto their Parents, God himſelfe will puniſh.

these in the execution of iustice vpon so high an offence, be slacke in punishing them, then he himselfe doth take the cause in hand, yea, & he himselfe doth seuerely punish it, as we see by his iustice shewed vpon the wicked sonnes of *Elye*, whom hee slew both in one day by vntimely and sudden death: and of that rebellious son of *Dauid*, *Absolon* who the Lord himselfe caused to be hanged on a tree by his owne hayre, vntill his enemies came vpon him and slew him, many such examples there bee to this end, but these may suffice.

1. *Sam.* 4.

2. *Sam.* 18.

Children ought not to forsake their Parents either in pouerty or age, but to relieue and comfort them euen till death.

And take heed that thou grow not weary of this thy duty, but that with all loue thou doe continue this thy obedience vnto them, euen to their dying day, and that thou dispise them not either in age or pouerty, for hee that

that diſpiſeth Father or Mother God will puniſh, but vſe them with all honour as *Salomon* did his Mother, and cheriſh and noriſh them in age as *Ioſeph* did: remember that *Ruth* would not forſake her Mother in law, and what ſhee gained by her labour, ſhe brought home to relieue her aged mother with. 1. King. 2. *Ruth.* 1.

And now with *Ioſhua* I haue ſet before you the waies of the the Lord, and I beſeech him to giue vs grace to walke in the obedience thereof; I had thought likewiſe to haue ſet before you, ſome of the abuſes of theſe our times, wherein the wicked ones ſo much forgetting their duty to God and their Parents, that not regarding their owne ſhame in the world, no, nor the feare of Gods iudgements to come, doe dayly diſturbe, trouble, nay miſ- *Ioſhu.* 24

vſe

vse & abuse their owne Parents, but least I should in expressing such thinges giue way to that which I ought rather to suppresse, I will rather bury these thinges in mine own breast with griefe in silecce. The Diuell hath two many actors on the stage of this world that play these parts daily too publike, the God of heauen and earth keepe your harts and consciences free from such thinges, & keepe you in the obedience of his holy Commaidements.

Amen.

The

The duty of Masters.

The 23. Chapter.

GReat is the folly of yong people in this our time, which by al meanes they may possible seeke to free theselues from the estate of seruitude when they are therein, to the end they may be Masters and gouenors themselues of others, before they haue either yeares or wisedome sufficient to manage so great a businesse, or discharg so waighty a matter as they then take vpon them in the estate of gouerning, neither able to make choyse of their seruants with

A great folly in young people, that seeke to bee masters before they know how to gouerne.

with wisedome as they ought, nor how to vse them with a good conscience as they should.

Gen. 39. But *Dauid* giueth vs good instruction for this busines, for he willeth vs to chuse him to bee our seruant, that is religious and vpright towards God, that so our affaires may prosper as *Potiphers* did thorough the seruice of good *Ioseph* and *Laban* by the seruice of *Iacob*, for he that is not a faithfull seruant vnto God, will neuer be a faithfull seruant vnto his Master, & as there doth come a blessing by the godly, so the wicked seruant bringeth a curse where hee is, for as one scabbed sheepe marreth a whole flocke, so often times one leawd seruant spoyles a whole family, but who followeth the rule of the Prophet *Dauid* in the choyse of his family, *he sayth that he that hath a*

Gen. 30.

How to chuse a good Seruant.

proud

proud looke and a hastie stomacke shal not dwell with him.

But there be two many in these dayes of the contrary disposition, for they will keepe none but such as can fight, sweare, and swager it out, well, *Dauid* would not doe so though hee were a King, no, he that leadeth a godly life shall bee his seruant, *there shall no deceitfull person dwell in his house, & he that telleth lies shall not tarry in his house, nor sight*, but I would there were not now two many which doe suffer their Seruants to lye, sweare, yea and forsweare too, in the sale of their wares, and yet these be counted good shopmen, and fine chapmen, indeede so they be for the Diuills wares, it is no maruaile if your Children spend that vnthriftily which is so vngodly gotten.

Psal. 101.

Masters should not suffer their seruants to sweare, though in the sale of their wares.

But

It is not enough to chuse a good seruant, but to preserue him still in goodnesse.

But as you see it is a choyse poynt of the Maister to bee carefull whar seruant he taketh into his family, so the Maister must be carefull likewise to bring vp his seruants religiously, in the time of their seruice, & that must bee, in seeing that his seruants come to the publique exercises, of hearing the word of God in due time, & that they there remaine all the whole time of prayer and teaching, and that they bee in as conuenient place as they may, that so they may haue the ouersight of them, for it is not enough that the Master bring his seruants vnto the Church, and then let them giue them the slip at the Church dore, or goe out as soone as they come in, and so runne to Tauernes, or Ale-houses, or as bad places, or else get into some corner of the Church, where

where either they may sit and talke all the time, or else sleepe it out.

This the good Maister may prevent, by giuing them counsaile, that if they will serue him, they must bee carefull to serue God aboue all things, and be religious in Gods house, if they will haue any countenãce of him in his house: but many men are more carefull in planting of Orchards or Gardens, or chusing of sheepe for breede, or following their worldly profits, then they are in planting a godly family in their houses, whereby God may be glorified & his Church profited. What good counsaile of a Maister giuen in due time may doe.

Or if they haue seruants vnder them to doe their worke and labor for them, that so they may liue at the more ease, pleasure, & idlenesse themselues, then all is

well as they thinke, or turne it o-therwise if you please, and make the best of it by the way of good husbandry, as a meane for them to thriue by, and yet you shall find the end thereof to bee onely this, to satisfie their neuer satisfied coueteousnesse.

Men do regard their beastes as much as this, their oxe, their asse, their horse, and such like, yea & will bee very carefull for the keeping of them, to the end their profit may arise by them: the wise traueller wil be so carefull for his horse (which but onely for his pleasure he is to ride on) that hee will spare time euen from his owne meate and rest, to see that his beast shall both be made cleane, lye cleane, and haue his fill of prouender, to the end hee may bee the better able to beare him on his iourney: the hus-

husband man likewise in the care of his cattle is very laborious for his profit, protecting them from weather, water, and such like dangers, and is continually amongst them, shifting them frō ground to ground, & frō pasture to pasture, to the end they may the better feede & profit, & that if any disease do befall them, he may the sooner remoue it from amongst them, & in these things men are wise & carefull enough as is fitting: but my deare brethren, there bee many amongst vs which beare the name of Christians, and haue the gouerment of seruants, which to their shame I speak it, do make lesse account of their seruants, thē these men do of their beastes, for they will looke to their beasts themselues carefully enough, so doe not many a one to their seruants,

Many leawd Maisters doe make lesse account of their seruants, then others doe of their beasts.

but God forbid it ſhould bee ſo with al, yea, I know there be many that are very carefull to performe this their duty, as well in prouiding and giuing them all things needefull for them, as in ſetting them to their worke and labour, and I doubt not but that the fruit therof they find in their ſeuerall callings.

But I ſpeak of thoſe who can be content, & do carefully enough ſet their ſeruants vnto their labors, as it is fit indeed they ſhould, but doe giue them ſmall comfort and cheriſhing in their labours, loading them with labours like *Pharoahs* taske maſters, but not halfe filling their bellies with victualles as the traueller I ſpake of doth his horſe, ſo that many times the poore ſeruant hauing labored all day, and had but a ſmall dinner, yet at night

Exo. 5. The cruelty of bad maſters

night commeth to so short commons, that when hee hath saued the mayde a labour in making cleane the dishes which were set before him, hee hath yet a fresh stomacke to a good supper if he might come at it, is not this a hard case? yet I would it were not true.

And I will tell you the cause of this, your selues are in the fault of it: you are carefull enough to looke to haue your owne due, as it is fit you shonld, but not careful enough in giuing them their due, for too many of you doe put that off to be performed by a false steward, and so many a poore seruant is punished both in belly and backe, to helpe to maintayne the pride & pleasure of his Dame or Mistris.

The negligent care of the maister bringeth the seruants want.

You put them in trust with these things to see them fed,

but God forbid it ſhould bee ſo with al, yea, I know there be many that are very carefull to performe this their duty, as well in prouiding and giuing them all things needefull for them, as in ſetting them to their worke and labour, and I doubt not but the

IRREGULAR PAGINATION

Exo. 5. The cruelty of bad maſters

bours like *Pharaohs* taske maſters, but not halfe filling their bellies with victualles as the traueller I ſpake of doth his horſe, ſo that many times the poore ſeruant hauing labored all day, and had but a ſmall dinner, yet at night

night commeth to ſo ſhort commons, that when hee hath ſaued the mayde a labour in making cleane the diſhes which were ſet before him, hee hath yet a freſh ſtomacke to a good ſupper if he might come at it, is not this a hard caſe? yet I would it were

[illegible] the cauſe [illegible]are in the [illegible]arefull e- [illegible]haue your [illegible]ou ſhonld, [illegible]h in giuing [illegible]oo many of [illegible]f ro be per- [illegible]ward, and ſo

The negligent care of the maiſter bringeth the ſeruants want.

many a poore ſeruant is puniſhed both in belly and backe, to helpe to maintayne the pride & pleaſure of his Dame or Miſtris.

You put them in truſt with theſe things to ſee them fed,

but God forbid it ſhould bee ſo with al, yea, I know there be many that are very carefull to performe this their duty, as well in prouiding and giuing them all things needefull for them, as in ſetting them to their worke and labour, and I doubt not but that the fruit therof they find in their ſeuerall callings.

But I ſpeak of thoſe who can be content, & do carefully enough ſet their ſeruants vnto their labors, as it is fit indeed they ſhould, but doe giue them ſmall comfort and cheriſhing in their labours, loading them with labours like *Pharoahs* taske maſters, but not halfe filling their bellies with victualles as the traueller I ſpake of doth his horſe, ſo that many times the poore ſeruant hauing labored all day, and had but a ſmall dinner, yet at night

Exo. 5. The cruelty of bad maſters

night commeth to so short commons, that when hee hath saued the mayde a labour in making cleane the dishes which were set before him, hee hath yet a fresh stomacke to a good supper if he might come at it, is not this a hard case? yet I would it were not true.

And I will tell you the cause of this, your selues are in the fault of it: you are carefull enough to looke to haue your owne due, as it is fit you should, but not careful enough in giuing them their due, for too many of you doe put that off to be performed by a false steward, and so many a poore seruant is punished both in belly and backe, to helpe to maintayne the pride & pleasure of his Dame or Mistris.

The negligent care of the maister bringeth the seruants want.

You put them in trust with these things to see them fed,

ſweet kept, & wholſomely lodged, thinke you that theſe thinges do not belong vnto you, to ſee them done as well as vnto your wiues? yes ſurely they do, & yet I ſay in them to do them is more fitting, but to you it belongeth to ſee them faithfully done as they ought to bee, for how canſt thou looke that thy ſeruant ſhal labor faithfully with the ſtrength of his body for thee, or to ſay the truth, how can he do it, when his body is enfeebled by meanes of due nouriſhing, with holeſõ food or things vſefull for him, which ſhould nouriſh & ſtrengthē him, this is too common a thing amõgſt vs, & it is a great reproach vnto this our Engliſh nation, & yet this is not all neither.

The duty of the Maſter bindeth him to ſee that the want of his ſeruant be by himſelfe ſupplyed.

For there be ſome which can be content to maintayne their ſeruants reaſonable well, for their profits

profits sake which may arise by their labours, while they are able to do any for thē, but if God doe send his visitation vpon them, either by sicknes or lamenes, then if they haue not an out garden house, or som backe place to put them into, where they shall bee sure to haue but a slender looking to, thē to an Hospital with them, and so rid thēselues of them, or else basely, nay graceles ly turne them out of doores to shift for themselues in that heanie case: what an vncharitable, yea an vnchristian-like part is this? & yet such there be, the more the pity.

A great fault in many Maisters.

But if it bee not lawfull to muzell the mouth of the Oxe that treadeth in the corne, how much more is it vnlawfull for thee to keepe backe the due from thy seruant that laboureth with the strength of his body for thy

profit, or if thou cast him off, or into an Hospitall when hee is lame or sicke, how canst thou seeke of him the labour of his hands when he is well againe?

The 24. Chapter.

The charester of a good master.

THe good Centurion did not thus, he did neither cast off his sick seruãt nor send him vnto any Hospitall till he were healed, no, he kept him still at home in his owne house, and did not put others in trust to seeke helpe for his seruant, but carefully performing the duty of a good master, setting aside all his affaires & businesse, hee goeth himselfe to seeke helpe for him.

Mat. 8.

How

How many masters being rich men in our time will doe the like, no, they thinke it will bee a disgrace vnto them, & a base thing for themselues to doe such a businesse, especially for his seruant: but if it were for his wife, sonne or daughter, whom hee dearely loueth, then happily hee would not sticke to goe himselfe, but for his seruant hee hath other enough to send about such a businesse.

So had this Centurion, & you se he went himselfe, & I tell you whome soeuer you are, that you ought to haue as great a care for the health and welfare of your seruant, for the time he is in your seruice, as if he were either your sonne or daughter, nay, is hee not the Lords free man, & haue you not all one master in heauen? and yon not both bought with one price?

Cor. 7.
Coll. 4.
1. Cor. 7.

price, and is hee not fellow heire with you of the same kingdome of grace, which you hope to bee of? yes verily he is.

And beleeue mee brother, for I tell you no leasing, father, mother, sonne or daughter, master, seruant, King and subiect, be but names and titles in this worldly regiment, in Christ Iesus wee are al one, none better then another, all bretheren, and must all seeke Christ, and our brothers good in Christ, orelse wee neuer shall haue benefit by Christ, how can you then or how dare you abuse your brother though he be your seruant, in keeping from him such thinges as be necessary for him, or due vnto him, whether it bee his foode, his cloathing, or his wages, or any other necessaries? or oppresse him with labour as *Pharaohs* task maisters did the

All one by Christ.

the Children of *Israell*: there be too many such which are euen as tyrants vnto their seruants, and more would bee, were it not for the law.

The law a hinderance vnto many euill Maisters.

I speake not this to abridge the priuiledge or authority which the Master hath ouer his Seruant as occasion serueth, I know that the master hath full authority, not onely to imploy his Seruant to labour, but also to correct his Seruant as occasiō shal be ministred, for the wise man telleth vs, *that meete correction and worke belongeth vnto the Seruant*, I know he goeth farther & sayth: *The yoake and the whip bringeth downe the hard necke*, so tame thy euill Seruant with whips and correction, but yet I pray you note that he giues this rule, not to be excessiue towards any, and without discretion saith he, doe thou nothing.

Eccle. 33.

How euill seruants must be punished.

But

How highly a good seruant ought to bee respected.

But sayth he, *If thou haue a faithfull seruant, let him bee vnto thee as thine owne soule, for in blood hast thou gotten him, whereas thy seruant worketh truly, intreate him not euil, if thou haue a seruant intreate him as a brother, for thou hast need of him as of thy selfe*: And S. *Paule*, when hee had declared vnto seruants their duty, hee admonished maisters in like manner saying, *and you maisters doe you the same things vnto them, putting away threatnings, and know also that your master also is in heauen, neither is there any respect of persons with him*: And againe, *you maisters doe vnto your seruants that which is iust and equall, knowing that you also haue a master in heauen*, and thus you see that both Saint *Paule* here & the wise man in his Booke, doe both agree in this, that the Maister ought to shew lenitie and gentlenesse

Ephe. 6.

Colo. 4.

Masters ought to doe nothing but that which is iust vnto their seruants.

neſſe vnto his ſeruant, and ſo by louing & kind vſage, with friēdly ſpeech as to a brother, winne him to the performance of his duty, for ſurely very willingly doth the ſeruant labour when the maſters countenance is chearefull towards him, but where the Maſter doth not onely ſhew a chearefull countenance, but alſo vſeth friendly words among his ſeruants, and giueth them their due beſides, it cannot be but with great ioy and comfort, theſe ſeruants do paſſe ouer their labors how hard ſo euer they ſeeme to be vnto others, and the maſter finds great comfort in them alſo.

The Maſters countenance ought to bee chearefull vnto his ſeruants

The

The 25. Chapter.

THus you see what Iustice Saint *Paule* would haue Masters to vse vnto their seruants, namely to do vnto them as you would haue them to doe vnto you, and as if he should say, would you haue your seruants to deale iustly and truly with you? then doe you deale so with them: would haue them to be kind and louing vnto you? then bee so vnto them also: nay, you see he would not haue you threaten them, and the wise man in his booke giueth the same counsell, for saith he, *if thou intreate thy seruant euill, and he run away, wilt thou seeke him,* for indeed

deed many times the Master threatning to giue his Seruant seuere correction for some fault committed, and yet, paraduenture not meaning so to doe, yet the simple seruant hee knowing or fearing the rigorus correction of his Maister, forsaketh his seruice and runneth away: sometime to the vndoing of both, if in this nature hee goe away from you, how can you seeke after him when you your selues are the onely cause thereof? keepe secret therefore your mind, and if you see iust cause to vse correction, doe it priuately in his due time, but say not in his hearing or that he may heare thereof what you intend for to doe, and so you shall performe the counsaile of the wise man which saith *without discretion doe thou nothing*.

The seruant through threatning, running away is oft times the vndoing both of himselfe and Master.

But this iust and equall dealing

ling of the Maſter ſtretcheth it ſelfe yet farther, as againſt theſe euill minded men, which ſeeke to abridge their ſeruants of their due liberty, I meane when they haue obtayned thereunto, by their continuance and faithfull ſeruice, the wiſe man ſayth, *Let thy ſoule loue a good ſeruant, and defraud him not of liberty, neither leaue him a poore man.* but there are ſome ſo farre off from performing this, that they rather will vſe all meanes though never ſo vnlawfull, to detayne them longer then their prefixed time, eſpecially if there may come any profit by their ſeruice, but as for rewarding them for their good ſeruice doing, they are ſo farre off from that, that in ſtead of inriching them, they will impouerish them, for if the poore ſeruant wil haue his liberty, how

Eccle. 7.

A good ſeruant muſt not bee defrauded of liberty.

soeuer his right, it shall cost him money before hee haue it, and especially if he be able, but the iust God who seeth these vniust dealings of such maisters to their seruants, will himselfe punish the same.

For he will haue a yeare of Iubile for your seruant as well as there was for you, thou shalt not rule ouer him seuerely, but shalt feare the Lord thy God, so that he that doth wrong vnto his seruants, is voyd of the feare of God, you see this is playne, but we will see further what the Lord will haue done, then see what he commanded his chosen people, the children of Israell to doe, the words are these, *If thy brother an Hebrew sell himselfe vnto thee, or an Hebrewesse, and serue thee sixe yeares, euen in the seuenth yeare thou shalt let him goe out free from thee, then shalt*

Leu. 15.

A duty which Maisters should performe, but who doth it?

Deu. 15.

not let him goe away empty, but shalt giue him a liberall reward of thy sheepe and of thy corne, and of thy wine, thou shalt giue him of that wherewith hath the Lord thy God hath blessed thee, and remember that thou wast seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I cõmand thee this thing this day.

What say you now to this you cruell and vniust Maisters, of whom I haue before spoken, will you like *Pharoah* still harden your harts against them, and will not obey: then harken what the Lord by his Prophet *Ieremiah* sayth further vnto these men which haue detayned their seruants contrary to his command, *Because you haue not obeyed me, in giuing freedome and liberty euery man vnto his brother and friend, behold I proclaime a liberty for you*

A heauie iudgement pronounced against such Maisters which detayne their seruants contrary to right. *Ier.* 34.

you sayth the Lord to the sword, to the pestilence, and to the famine, & I wil make you a terror to al the kingdomes of the earth, and I will giue these men which haue broked my couenant, into the hands of them that seeke their life, and their dead bodies shall be for meate vnto the foules of the ayre, & to the beasts of the earth.

Now you see how God himselfe doth take in hand the cause of the wronged seruant, and how seuerely he doth punish it: therefore you that bee maisters deale you iustly with your Seruants, and as Saint *Paule* sayth, *Remember that your maister also is in heauen*, and as it must bee thus with your household seruant, euen so it must be with the hireling which laboureth for you, you must not defraud him of his due, nor put him off from day to day, and suffer him to come with

Colos. 4.

Leuite. 19.

The labourer must not bee put off for his wages.

cap in hand to intreat for that which by his labour hee hath hardly earned, but remember that the Lord commandeth that the workemans hire abide not with thee till the next morning, *Behold the hire of the labourers which haue reaped your fields, which is of you kept backe by fraud crieth, and the cryes of them which haue reaped are entred into the eares of the Lord of hoasts* sayth Saint *Iames*, and againe the Lord sayth, *thou shalt not oppresse an hired seruant that is needy and poore, neither of thy brethren, nor of the stranger that is in the land within thy gates, thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it, for he is poore and therewith sustayneth his life, least he cry against thee vnto the Lord, and it bee sinne vnto thee.* I neede not amplifie theſe thinges any farther, ſeeing that

Iam. 5.

Deu. 24.

What a man ought to doe tothe hired seruant or day labourer.

that the Lord himselfe hath so plainely described it vnto you.

The 26. Chapter.

AND as I haue in this Chapter before shewed vnto you, that the Maister ought not to abridge his Seruant of his liberty whē it is due vnto him, euen so also, the Master must see that his Seruants runne not into euill, by giuing them too much liberty in the time of their seruice, for this is an euill which also reyneth in our time, and of which the master is not onely guilty, but also in danger of a double punishment by it, in regard that the redresse therof lyeth in his power,

The Seruants that runne into euill by too much liberty, the Maister is not onely guilty of, but in election of a double punishment if he seeke not for to reforme it.

and he not onely seeth it, but also suffereth it, and thereby commeth a chiefe author thereof himselfe.

Eccle. 33. The wise man sayth, *If thou set thy seruant vnto labour, thou shalt find rest, but if thou let him goe idle, he shall seeke librety, set him to labour that hee goe not idle, for idlenesse bringeth much euill:* And againe, *set him to worke, for that belongeth vnto him:* Oh that men would be carefull to follow this counsel of the wise man! he saith that labour belongeth vnto the seruant, but the great men of our time will take no notise of this, or if they doe, they will seeke to excuse it, saying, I am no base mecanicall person, I haue sufficient to to maintayne my seruants to attend me, & do nothing else. I do beleeue it to be so, and finde that to be the reason, that Cards, Dice,

Idlenesse the ground of much euils.

The want of imployment of seruants the cause of their euills many times.

Dice, and Tables, are more commō in your houſes, then Bibles and other good Bookes.

Abraham was as rich a man as any of our time, the whole land could not beare the ſubſtance of him and his nephew both at one time, hee was ſo rich, hee was a Kings fellow, hee kept a great multitude of ſeruants, hee was able on the ſuddaine to make 300. and od men fit for warre of his owne houſhold, and yet wee finde not that hee kept any of thē idle, but imployed them all in ſome good exerciſe or other, & therefore for the good and vertuous bringing vp of his family, hee receiued commendations euen from God himſelfe: *Iob* was a mighty man alſo of wealth exceeding rich, the greateſt man euen of the whole eaſt country, hee kept a multitude of ſeruants, Gen. 13.

Abraham and *Iobe* commended from Gods owne mouth, for bringing vp of thrir ſeruants.

but none of them idle, that wee are sure of, and therefore from the mouth of God himselfe hee hath this high exaltation, that he was the *Phœnix* of the world in his time, he had no fellow, there be others likewise which will set their seruants to labour, but not regard whether they do it or no, but if they do bring them home the price of their dayes labour at night, then they are content, they looke no farther to that busines, and so the lewd seruant may doe euen what hee will vnder such a Maister, he may goe to playes, to whores, to drunkenesse, or any thing, as too many doe.

The Maister not regarding how his seruant vseth his time, becommeth guilty of the euill which his seruant abuseth.

Is this the setting of your seruants to labour? nay, this is but your seruing own turnes, & your couetousnesse, and therefore you are guilty of the euill which they doe thus commit, because you

you preuent it not by seeing how they dispose of themselues in this time wherein you appoynt them to labour, and if that your calling serue not to imploy them in some bodily labour, yet you ought to bee carefull that they haue not more time to spend abroad out of your sight, thē that time onely which your businesse requireth, for these things also belong vnto your charge.

For if that Maisters were as carefull as they ought to bee, seruants could not haue that liberty to vse and to abuse as they doe, but where the Maister himselfe is an euill liuer, as a drunkard, a haunter of brothell houses, a gamester, or an idle gadder from home, there the seruant must needs haue liberty, and no marualle then if such a maister haue such seruants: and doe wee not see

The euill of the Master, corrupteth the Seruants.

see dayly, that too many doe wrong themselues & their whole family by these abuses? how vnfit are these men to gouerne others, which haue no power to gouerne themselues? Oh you whom these things concerne be wise and circumspect in your waies, and remember that the charge of the seruants which are committed vnto you is not small, but that a great account you must giue vnto God, how you haue gouerned those soules committed vnto you.

The

The 27. Chapter.

AND as the Maiſter ought not to giue his ſeruant more liberty then is fit, ſo alſo he may not ſuffer them to bee poſſeſſed with pride, by arraying them or ſuffering them to be arrayed aboue the eſtate of ſeruants, for this is one chiefe poynt which maketh them to ſeeke liberty, and this did *Salomon* well vnderſtand, & therefore telleth you plainely, that he that dilicately doth bring vp his ſeruant from his youth, at length he will be euen as his ſon, & our owne experience in theſe dayes confirmeth the truth of this vnto vs, to the griefe of many

Seruants puffed vp in pride, ſeeke liberty and abuſe both themſelues and it.

many good minds, whose eyes and eares are dayly cloyd herewith, and who is in the fault of this? thy seruant, nay, you that be Maisters are, you suffer & maintayne them in such pride, that many forgetting their duty vnto God and you, doe fall into such lewdnesse, as many times are both the ruine of your owne estate and of themselues too: and were they not suffered thus to exceed the nature of seruants (as I sayd before,) in pride and idlenesse, there would not so many of them haunt the dauncing schooles, fencing schooles, tauernes, and alehouses as do: can you excuse your selues now, are you not guilty herein? oh I would you were not.

Indeed there be many of you, that if that which they spend in pride, and these abuses did come out

out of your owne purses, I doe thinke that it would bee otherwise, will you say they haue it from their friends, I say still the more vnwise then are you, which do suffer it to be thus idely spent, but some of you do know that it cōmeth in another nature, from whence it should not come, and this you tollerate to saue your owne stakes, are you guilty herein then, or no?

Maister ought to see the laying out of mony giuen to their seruants that it be put to good vses.

Againe, there be some which can bee content to set their seruants to labour all the weeke dayes, but when the Sabboth commeth which ought by Masters and Seruants to bee wholy sanctified vnto God with thankesgiuing for the benefit of his blessings receiued the weeke past, many of them scarce see their seruants al that whole day, or if they doe see them at meare time,

Maisters ought not to suffer their seruants to gad on the Sabboth day at their owne pleasure.

time, then all the rest of the day they enioy wholy to themselues without contradiction, which how leawdly they spend wee see with griefe, their pride is cause of this as well as liberty.

The time hath beene, that a Seruant might haue been known by his habite, but now the Maister is not knowne from the Seruant, nay, I haue seene the Seruant better maintayned in the time of his seruice, then he hath beene able to maintayne himselfe when he hath come to labor for it with his own meanes, what folly is this in Maisters thus to do? in time not long past, a good Marchant hath not been arrayed as now your Seruants be.

I could vnfould more abuses growing from this pride in Seruants, and the Maisters fault in suffering, then I am willing to

disclose

disclose, or is fit I should, lay no colours on it to hide it, they will not serue, I doe know you would excuse it, and say you doe it for your credit sake, but in this you offend God, and discredit the common wealth, by making a breach in those good lawes which haue beene ordayned against such abuses. I pray God to giue you grace to see these things, & wisedome to redresse it, but it hath spread so farre, that I feare it hath taken such deepe roote, as will not easily bee weeded out, except authority do put their vnto a strong hand.

A bad fault in Maisters when they will seeke to excuse the pride of their seruants.

The

The duty of Seruants.

The 28. Chapter.

OVr blessed Lord and Master *Iesus Christ*, which left no estate of persons without instructions fitting vnto their seuerall callings, hath very briefely, and yet most truly & playnely prescribed vnto Seruants the fulnesse of their duty also, but in few words hee concludeth the whole businesse, hee doth not giue thē many seuerall instructions, least so they might forget some of them by the way, and therefore includes all in one short

ſhort ſentence, and this it is, *Hee that knoweth the will of his Maiſter and doth it not, ſhall bee beaten with many ſtripes.*

Now you ſee here that there is no ſeruant of what degree ſoeuer he be, if he be a Seruant, but that hee is bound by a more ſure obligation then the witt of man can inuent, euen the holy commandement of that bleſſed one, whoſe command by all muſt bee obeyed, vpon payne of damnation, euen hee it is that giueth this admonition vnto thee, to doe the will of thy Maiſter, or elſe he telleth thee plainly what penalty will enſue vpon it, thou muſt be beaten with many ſtripes for not doing of it, nay hee doth not leaue thee thus neither with this admonition only, he goeth a little further yet, for to ſtoppe all quillets which may

Seruants of what degree ſoeuer, are bound with a more ſeuerer bond then man can invent, to performe their duty vnto their Maiſters

No ou[illegible]iting nor qui[illegible]cating wil ſerue, our Sauiour himſelfe hath giuen ſeruants ſo plaine a direction of their duty, that none may or can gaine ſay it.

arise and put all doubts out of question, for he knew that there were and would bee many that would be more curious to contend about what they ought to doe, then willing to doe that they should doe, and therefore telleth thee, *That the seruant that doth not the will of his Maister, yea although hee know not the will of his Maister, yet euen he shall bee beaten too.*

Now seeing that the case standeth thus, that this burthen lieth vpon the shoulders of euery particuler Seruant, in the name of God bestirre your selues like men, stand to your tackling, rouse vp your selues, seeke, labour, and striue cõtinually to performe this worke of obedience vnto your Maisters, that so you may avoyd this danger of many stripes: and it shall not be amisse for this our purpose

purpoſe, if we a little peruſe the word of God, to ſee what wee finde there more concerning this matter, that ſo as in a glaſſe the ſeruants of theſe our times may ſee, and ſeeing know, whether they peforme the ſame or not.

And wee ſhall finde that Saint *Paule* knowing the errors of Seruants how ſlacke they are in performing their duties vnto their Maiſters, and how needefull it was that they ſhould bee inſtructed herein, hath very carefully in many of his Epiſtles largely ſet forth this duty of ſeruants, both what inward and outward obedience is to bee required of them.

That it muſt bee euen with feare and trembling, for ſo hee ſayth: And ſo Saint *Peeter*, hee teacheth the ſame alſo ſaying, *Be* *Ephe.* 5. 1. *Pet.* 2.

yee ſubiect vnto your Maiſters with all feare. And againe, *Let as many ſeruants as be vnder the yoke, count their Maiſters worthy of all honour, that the name of God & his doctrine be not euill ſpoken of, and they which haue beleeuing Maſters, deſpiſe them not, for they are bretheren, but rather they doe them ſeruice, becauſe they are faithfull and beloued, and partakers of the benefit.*

1. Timo. 6.

Seruants muſt not be men pleaſers, but that they doe muſt in ſingleneſſe of heart Colloſ. 3.

Againe, *Seruants bee obedient vnto them that are your bodily Maſters according to the fleſh in all things, not with eye ſeruice as men pleaſers, but in ſingleneſſe of heart fearing God, and what ſoeuer you do, doe hartyly as vnto the Lord, and not vnto men, and bee ſure that yee ſhall receiue of the Lord the reward of inheritance, for you ſerue the Lord Chriſt.*

Againe, *you Seruants bee obedient vnto your maiſters, and pleaſe them*

them in all things not answering thē againe, neither be ye pickers, but shew all good faithfulnesse, that in all things yee may doe worship vnto the doctrine of God our Sauiour.

Seruants must not answer againe vnto their Maistris.

Againe, *ye seruants be obedient to your Maisters with all feare, not onely if they bee good and curteous, but also if they be froward, for this is thankes worthy, if a man for conceience sake towards God indure griefe wrongfully: for what prayse is it, if when yee bee buffeted for your faults, yee take it patiently? but if when you do wel, you suffer wrong & take it patiently, this is acceptable vnto God, for hereunto are you called.*

The frowardnesse of the maister should no way be a hindrance vnto the performing of the seruants duty.

1. Pet. 2.

It is no godamercy or a seruant to bee patient when he is buffeted iustly, but if it be done wrōgfully, then to beare it with patience, is of high commendations.

For *Christ* also suffered for vs leauing for vs an exāple that we should follow his steps, who did not sin, neither was there guile found in his mouth, who when hee was reuiled, reuiled not a-

gaine, when hee ſuffered, hee threatned not, but committed it to him which iudgeth righteouſly: Saint *Paule* by theſe things did teach this Doctrine vnto Chriſtian ſeruants thus to doe vnder their Maiſters though infidels and vnbeleeuers, becauſe of their places: for indeed the Maiſter is Gods vicegerent in his family, therefore if Chriſtians vnto infidels muſt performe this obedience as we ſee it is cõmanded by our bleſſed Sauiour, for his words haue no limitatiõ, but are generall, all muſt obey, & all muſt be obeyed.

How much more in theſe dayes of grace and knowledge, ſhould ſeruants, profeſſing themſelues to be Chriſtians, ſtriue to performe their duties euen to the full vnto their Chriſtian maſters, whom God hath choſen

and

& called in his ſonne *Ieſus Chriſt*, to bee partakers of his heauenly treaſures as well as themſelues.

Therefore my bretheren I beſeech you in the feare of God, that you bee carefull in the obſeruing of this, which here from the word of God you may gather, namely to bee obedient vnto your Maiſters euen inwardly in your heart, in feare and trembling, for if your ſpirits within you bee not truly humbled, how then can you performe that obedience outwardly which is of you required? let the Seruants count their Maiſters worthy of all honour, there muſt be a reuerent eſtimation of them euen in your hearts, before you can giue them this honour duly and truly as it ought, for without this hartly loue and inward affection towards them, your outward obe-

What inward obedience is required of ſeruants.

Seruants must feare to offend their Maisters, and why.

dience will bee but false and hypocriticall, and all this your zelous duty must be mingled with feare, for so Saint *Paule* teacheth because you are to performe this duty & seruice as vnto God, and not vnto men, & being thus prepared, then you shall bee able to performe all good outward obedience which shall bee required of you.

And this obedience must bee performed without partiality, as
ell to the poore man as to the
h, for it is no thankes vnto you
erforme this obedience vnto
ir Maisters they being great
n, or rich men, their wealth,
places and authority requireth
it, they will command it of you,
and you dare doe no other but
yeeld it them, but if your Maisters bee poore and as men despised of the world, then they to

be performed as well to the poore, as to the rich.

be

bee precious in your eyes, and you in the zeale of your conscience and duty vnto God, to giue vnto them that duty which you ought to doe, both inwardly from the heart performing all faithfulnesse vnto them, and giuing them the reuerence due vnto them, being vncouered in their presence, and shewing all outward reuerence of the body vnto them. This is a token of grace, thus it ought to be, and thus it must bee, that the doctrine of Christ which you professe, bee not slandered by your disobedience.

The true token of a dutifull seruant.

The

The 29. Chapter.

AND here I haue occasion iustly giuen mee, to reprooue those bould & saucie youthes of our time, which forgetting their duty vnto God, doe shew no reuerence at all vnto their Maisters, and especiall if they bee poore, they then will bee so fellowly with them, that a man would rather take them to bee neighbour and neighbour, then Maister and Seruant, nay, I would this were the worst as bad as it is, for many of them are not onely vndutifull, but euen rebellious against their Maisters, nay, euen against God himselfe, & therefore culpable

The reuerent behauiour of seruants vnto their maisters

pable of eternall punishment: for if their Maister doe but reproue them, yea and that iustly too, doe they not giue them word for word againe, nay 10. for one, & if they come to correct them, are they not ready to resist them? so that many of them will neither bee reproued nor corrected by them.

A disobedient seruant that despiseth the discipline of his maister, rebelleth against God himselfe.

Is not this rebellion against God thus to contemne his ordinance in him whom hee hath set ouer thee, to feede thee, cloath thee, learne thee, yea, & to rule thee? is it not our Sauiours owne words here, that he must be beaten with many strips which doth not the will of his Maister? if so, what shall hee haue then which scorneth to bee instructed, and despiseth the discipline of his master? surely, his puishment must needs be very great.

Well

Well my friends, iudge whether it be better to follow your own mindes herein, or the counsaile of Saint *Paule*, hee telleth you plainely, it must bee otherwise, such disobedient courses must not so much as once bee thought of amongst you, but you must bee obedient vnto themselues in all things, and so shall you performe the commandement of our Sauiour Christ.

Seruants must be obedient vnto their Maisters in all things.

And yet there bee some of so stubborne and rebellious a nature, that if their Master do proffer them a blow, nay, scarce that too, yet they will straight leaue his seruice, and as without leaue so without care or feare of Gods lawes or mans, cast off the yoake of their obedience, although it bee to the very vndoing both of their Master and themselues, but how great an offence this is, the

Seruants must not flye from their Maisters for any vnkind vsage.

story

ſtory of *Hagar* doth plainely ſhew, who though her Miſtris vnkind and rough dealing with her, was the cauſe why ſhee fled from her, yet the Lord ſo diſliked of it, that he commanded her not onely to returne vnto her againe, but alſo to humble her ſelfe vnto her: hereby ſhewing, how great an offence ſhee had committed, in which, ſuch humiliation muſt be vſed for reconcilement: you wild headed youthes of our time, conſider this. *Gen. 16.*

A ſpeciall poynt for ſeruants to take notiſe of.

But it may bee ſome of you will be iudge of your owne cauſe and ſay, it cannot bee that ſhee was ſo hardly dealt withall as I am, for I neither can get thoſe things which of right I ought to haue, and yet am oppreſt with labour, and can neither get kind word or good looke of my Maiſter

ſter or Miſtris, but ſay or doe what I can, they are ſtill braw-ling, chiding and vncontented.

Doſt thou thinke that the fault in thy Maiſter is the cauſe why thou doſt not giue him content to pleaſe him? nay, nay, aſſure thy ſelfe, that it is rather the corruption of thine owne heart, that keepeth thee from performing thy duty with more obedience & diligence, that ſo thou mighteſt pleaſe him, or is it becauſe thou takeſt not that courſe which *Abrahams* ſeruant did, who when his Maiſter ſent him about his buſineſſe, hee made his humble prayers vnto the Lord, that hee would proſper the things hee went about: this was the way he went about his buſineſſe.

Gen.

Seruants muſt pray vnto the Lord to ſend proſperity to their labours.

See here my friends, the duty of a ſeruant what hee ought to doe, and how he aſſuredly may

pleaſe

pleaſe his Maſter or Miſtris, hee muſt begin his labours in the Lord, by ſanctifying them vnto him by prayers, hee muſt continue them in the Lord, as doing them vnto the Lord, and not vnto men, and ſo he ſhall be ſure both to pleaſe the Lord and his Maiſter, be he what hee will, but if thy Maſter be kind and louing, and ſupply vnto thee all good & neceſſary thinges needefull for thee, it is no thankes vnto thee to bee obedient and dutifull vnto ſuch a Maiſter, for he hath deſerued it of thee: but if hee bee as thou ſayeſt vnkind vnto thee, either in keeping backe ſuch things as of right thou oughteſt to haue, or otherwiſe froward or churliſh vnto thee, or if hee correct thee vniuſtly, in theſe caſes if thou with patience doſt beare it, and not withſtanding doſt performe thy

Seruants notwithſtanding the vnkind or vniuſt dealings of Maiſters vnto thē, yet ought with patience to beare it, performing ſtill all faithfulneſſe vnto them, and of God ſhall receiue their reward ſo doing.

thy duty vnto him, with all good faithfulneſſe, then bee thou ſure that the Lord will recompence this his vnkindneſſe with kindneſſe againe vnto thee from him ſelfe, for ſo both the *Apoſtles* doe confeſſe, (as I haue ſhewed before) but will you haue further proofe yet for this poynt, will you ſee how God hath dealt with others in former times? reade then the Hiſtorie of *Iacob*, and it will ſatisfie you herein, and ſhew you a worthy example.

The

The 30. Chapter.

WHo could haue serued a worse Maister then *Iacob* did of his owne Vncle *Laban*, seeking so many wales to defraud him of his due as he did, not once not twice, but tenne times or many times? for that as he confesseth, if the God of his fathers had not beheld his labours, hee had euen sent him away empty, notwithstanding his paynefull labours spent 20. yeares together in his seruice, by day being consumed with heate, and in the night with frosts, so carefull ouer his businesse, that hee would not suffer his eyes to take their rest in the night season, yet all this time of *Gen.* 31.

What a carefull seruant *Iacob* was though hee had a bad master, and how the Lord rewarded him.

his méy wrongs he bare with patience, and neuer neglected any part of his duty the more for it: and how God rewarded this his painefull seruice, the story plainly sheweth, to the great comfort of all good seruants, what wonderfull blessings hee bestowed vpon him, both deliuering him from his vnkind Maister & cruell Brother, and giuing vnto him blessings aboundantly.

Yea, I haue another president yet to shew you which I may not let passe, worthy your best consideration, I meane the wrong which *Ioseph* suffered, both inwardly in mind, and outwardly in body; inwardly in mind by the lasciuiousnesse of his vnchast Mistresse, dayly tempting him to that abominable act of Adultery, which his chast soule hated, and shut vp in a dungeon

The chast life of *Ioseph* should be an ensample to seruants.

or

or prison almost three yeares together: who could haue suffered more then he did, what an vnkind part was this of a cruell Maister vniustly casting so good a seruant into prison so long time, & that vpon so small, nay so vniust a cause: neither regarding the good and faithfull seruice of his seruant, of whom hee had had good experience by his long cõtinuance with him, nor with wisedome entring into the equity of his cause, but rashly, nay foolishly, at the false accusation of his lascivious wife, casteth off, yea into prison so vertuous & so good a seruant, whome he knew of his owne knowledge that hee feared God, and that all that hee had, prospered the better vnder him. *Gen. 39.*

Ioseph beares patiently the wrong done vnto him is rewarded with glorie and honour.

Yet did he not exclaime of this his vniust Maister, nor once seeke

to haue his iuſt cauſe heard with equity, but with great patience beareth he with al theſe his great wrongs, and how greatly God did reward him, we ſee it to bee with the glory of the whole kingdome of *Egypt*.

O ſee you that be ſeruants, ſee theſe worthy ſpectacles and regard thē, let not the vnkindly or vniuſt dealing of your Maiſters, be any meanes to withdraw your affections frō performing your labours both faithfully and willingly in their ſeruice, but remember that the worke is the Lords, & not your Maiſters, for you ſerue the *Lord Chriſt*, and of him ſhall receiue the reward, as you ſee is here prooued.

Seruants ought rather to ſuffer wrong, then to offer any.

But how little are theſe things bee regarded of ſeruants in theſe dayes with griefe we ſee, not to be in bearning wrong with pati-

ence

ence at the hands of their masters but in offering and doing wrong vnto them, not seeing in themselues into their owne faults, but prying with *Argus* eyes into the faults of their Maister or Mistris, and if they find but a small hoale in his coate, they will make a great rent of it before they haue done, and that fault which he in his owne house hath committed by his lewd seruant, is made cõmon to all his acquaintance and companions, thinking themselues well if they may see any imperfections in them, that they may deride & scoffe at them behind their backes, nay, slaunder their Maisters in their reputations whereby they doe liue amongst men.

Seruants ought to keepe their Maisters imperfections priuate to themselues, and not make them commõ.

And thus whereas hee doth thinke that hee maintayneth a good and faithfull seruant, that

doth vphold and maintayne his credit, hee nourisheth a serpent that seeketh subtilly and secretly to slay him: and therefore worse is such a seruant to his Maister, then a theefe that openly commeth vpon a man to robbe or to spoyle him, for from such a one he happily may escape, and so be free, but neuer from such a seruant, the poyson of *Aspes* is vnder his tongue, the wound is deadly.

And as the seruant may not wrong his Maister by disclosing any priuate fault in him to his disgrace, so likewise he must bee no blab of his tongue, in the disclosing of any busines or secrett of his Maisters among his family, or being a tale carrier whereby any strife may arise either in the family or amongst neighbours, he must take heede of that, and especially that by telling

telling of lyes he ſow not ſeditiō in the family, for this a wicked and a dangerous thing, when ſtrife and contention is raiſed in a family by vniuſt meanes, neither muſt he bee an abuſer of his fellow ſeruants by quarrilling or fighting with them, or beating & muſuſing them in the abſence of his Maiſter.

Seruants may not by any meanes cauſe contention to arise eyther amongſt friends, or in a family.

But it may be you will obiect againſt me in this poynt and ſay, my Maſter is pleaſed to giue mee ſome authority ouer my fellowes in his abſence, ſo that I am to ſee his buſines performed by them in due time, and if they ſhall neglect the doing thereof, I ſhal be blamed for it more then they, and therefore I muſt bee rough ſometimes with ſome of them, or elſe I ſhall not get thē to performe their buſines as they ſhould.

Why brother, I tell thee this is no sufficient argument for thee to take vpon thee the authority of a Lord or Maister to beate & correct thy fellows, but if thy Maister put thee in any authority more then the rest for the performing of his businesse, as thou sayst, yet see that thou bee not puffed vp in pride to take vpon thee more then is fitt, but by louing and kind words, and good instructions from the word of God, and good examples from thy selfe, seeke to win them to the performāce of their duty, so shall thou get loue, and not hatred of thy fellowes, and credit and good report both of thy Maister and all others · but if there bee any so lewd a seruant, that hee will not by thesegood meanes bee won by thee to performe thy Maisters businesse appoynted

Seruants ought not to correct their fellowes, but to leaue that preheminēce vnto their Maisters.

poynted for him to doe, then let thy Maiſter vnderſtand thereof that he may giue correction vnto ſuch a ſeruant, and haue the priuiledge of a Maſter in correcting his owne ſeruant: but let not thy hand be vpon him, but remember that he is thy fellow ſeruant, leaſt thereby thou be hated and deſpiſed of thine own fellowes, and get thee an euill report amongſt men, & alwaies remember the leſſon which Saint *Paule* teacheth, *That you ſo behaue your ſelues in all thinges, that the doctrine of Ieſus Chriſt, be not ſlandered by your conuerſation.*

The

The 31. Chapter.

AND here I haue iuſt occaſion giuen me, to reproue the lewdnes of too too many wicked ſeruants of our time, that take no regard of the ſlaundering of the doctrine of Chriſt, nor of their owne converſations, no nor ſaluation neither, and yet they would bee counted Chriſtians, but they ſhew themſelues worſe then infidells, deuills in the ſhape of men & women, by their workes.

Is not their beſt actions performed euen with eye ſeruice only, no longer then Maiſters looking on, no longer true labour, if hee bee abſent, are not they abſent like-

likewiſe, are they not contentious, quarrellers, fighters, abuſers of their fellowes & like vnto ruffians in their Maiſters houſes, blaſphemers of the ſacred name of God, vſing, nay abuſing his holy name in euery idle action, ſo that when the deuill is in their hearts, yet the holy name of God is abuſed in their profane lipps, forgetting that the Lord himſelfe hath ſayd *Hee will not hold him guiltleſſe that taketh his name in vaine*: but as hee hath already ſent out his dreadfull curſe againſt the blaſphemer, ſo hee hath a iudgement to come of many ſtripes for ſuch diſobedient ſeruants.

Heauie iudgements are appoynted for wicked ſeruants.

Exo. 20. *Zacha.* 5. *Luk.* 12.

And who is ſo blind that ſeeth not the exceeding intollerable vice of pride by which the deuill leadeth dayly ſo many of you vnto your owne deſtructions? for

for haue it you will to maintaine this vice by hooke or by crooke, the Maſters eſtate ſhall pay for it elſe, is not this a great fault too common amongſt you, & ſpread euen into the meaneſt degree of Tradesmen, & of handicrafts, & which, who, or where are thoſe which are not guilty of all degrees of you?

The great abuſe of the pride of ſeruants.

Oh that you did but ſee what miſchiefes you daily fall into by your intollerable pride! wherein you are growne to ſuch a height, that now yee diſdayne the eſtate and habit of ſeruants in your array, and to bee maintayned as you ought by the eſtate of your Maiſters: who now can know the Maiſter from the Seruant by his attyre? it hath not been thus in times paſt, neither ought now ſo to be by the lawes of the land: but what ſpeake I of the lawes of the

the Land, to thoſe which regard not the Lawes of God? for which way you gett that which in pride and ryot you daily conſume, your conſciences will beſt tell you, yea and accuſe you of one day, except you repent.

But ſure I am ſome rob, couſin, & deceiue their maiſters to procure it, for if they can take ought of his that he ſeeth not, or doth not preſently miſſe, then all is well as they thinke. Saint *Paule* chargeth you not to bee pickers, but for to mayntayne this your pride, what will you not pick and ſteale?

The pride of ſeruants, by what meanes it is maintrayned.

Others there be, which if they cannot get it thus, they will get it in an other faſhion, for if their maiſter wil deale iuſtly or kindly with his friend, and will make no gaine by him, and put them in truſt

Gehesie ought to be an example vnto all lying Seruants 1. King. 5.

truſt ſo to do, they will haue *Gehesaies* tricke but they will haue ſomewhat of him, they will lye but they wil haue it, nay I would they did not lie with the tongue, and ſteale with both hands to.

Such *Gehesies* doe little regard that he got *Namans* leproſie for his labor, but tell them this, they will anſwere, their maiſter is no *Eliſha* to work miracles, & therefore feare not, oh my bretheren, you little regard that the eies of the Lord are as neere vnto you when you do theſe things, as the heart of *Eliſha* was vnto his ſeruant *Gehesie*.

Is this to performe the duty of Chriſtians: nay, to ſlaunder the doctrine of Chriſt and all good Chriſtians, is this the thing you doe when you ſhould ſerue the Lord and not your ſelues: nay, the Diuell you ſerue and your ſelues,

selues, here is no regard of seeking the Lord with a single heart, nor doing their seruice faithfully, as vnto the Lord, nor remembring, that of the Lord they shal receiue the reward of their seruice, be it good or bad.

A note worthy to be regarded of seruants.

But as he is mercifull, so hee is iust also & hath pronounced this sentence against you, that he will cut you off & giue you your portion with the vnbeleeuers: more might I speake of such euill seruants, but I will rather smother such things in mine owne breast, which of mine owne knowledge I know to bee true, then explaine them in wrighting, for I wish rather to suppresse such euils, then to expresse them.

Gods iudgements against wicked seruants.

I haue beene somwhat sharpe in this my reproofe I do confes, but mi take me not I pray you, for I do not speake generally vn-

to

to all, God forbid I should, I hope better thinges of many of you, for I doubt not but there
Gen. 5. are some *Eliazers* among you that feare God, & doe faithfully serue both him & your Maisters, and do sanctifie all your labours vnto him by prayer, that so both you and your labours may prosper: some paynefull *Iacobs* likewise, which with all your best indeauours performe your labours withõt grudging or murmuring: some chast and faithfull *Iosephes*, whose Maisters sleepe secure, finding themselues blessed thorough the providence of your wisedomes in the feare of God, and I reioyce herein, and blesse the Lord in his mercy towards you, praying for the continuance of his blessings vpon you, & the increase of your multitude, for there was one righteous *Naabi* in the

the old world: And one faithfull *Abraham* in *Canaan*, and one righteous *Lot* euen in *Sodome*, and Seauen Thousand in *Israell* in the dayes of *Eliah* that neuer had bowed a knee vnto *Ball*, and I hope there bee some amongst Seruants that doe dayly striue euen in these our dayes, to performe this their duty of obedience vnto their Maisters to the full, with a single and an vpright heart, as to the Lord onely. And thus I haue briefely runne ouer this duty of Seruants, and by the helpe of these our blessed Apostles, haue shewed vnto you what duty our blessed Lord and Sauiour *Iesus Christ* commanderh you to performe vnto your bodily Maisters. And I haue set before you likewise some of the abuses of these our times where-

in ſo many are carried away by their owne ſelfewils vnto their owne deſtructions.

I doe now beſeech you bretheren in thee Lord *Ieſus*, that you become more warie and wiſe in your conuerſations, hauing more regard vnto the command of our bleſſed Sauiour, in performing this taske impoſed vppon you of your obedience vnto your Maiſters, in ſeeking to know their wills, and ſo with all diligence to doe it, that ſo you may not onely avoyd thoſe dangers of many ſtripes, but alſo enioy the benefit which hee hath pruided for all thoſe that with all their beſt endeauours doe labour to performe this their duty, which ſhall not by any other, but euen by him ſelfe, be performed vnto you, ſaying, *well done good and faithfull*

faithfull ſeruant, thou haſt beene faithfull in few things, bee thou ruler ouer much, enter into thy Maſters ioy, which ioy ſo farre excelleth all earthly things, that no tongue of man can vtter them, nor the heart of man conceiue them, therefore happie and bleſſed are all thoſe that ſhall enioy them, euen ſo, Amen.

Mat. 25.

FINIS.

PRAYER.

Morning and Euening Prayer to be daily vſed in priuate Families.

Morning Prayer.

Almighty and our moſt mercifull & louing God, & Father in Ieſus Chriſt, wee thy moſt vnworthy ſeruants through thy mercy preſuming to proſtrate our ſelues here before the face of thy diuine Maieſty, doe moſt humbly beſeech thee for his ſake to accept this our bounden duty and humbled hearts which as a Morning ſacrifice with all humbleneſſe wee heere preſent vnto thee, yeelding prayſe & thankes vnto thy ſacred Maieſty for all thoſe manifold bleſſings, which in thy mercy thou haſt dayly thus plenteouſly powred vpon vs thy moſt vnworthy ſeruants, & amongſt the reſt we forget not

not that bodily health, peace & prosperity which thou in thy mercy doſt ſtill continue vnto us with that quiet and comfortable reſt which wee haue enioyed this night paſt, & that thou haſt now brought vs to the beginning of this day in ſafety, Theſe and all other things whatſoeuer, we doe praiſe thy moſt glorious name for, and now ſtill doe moſt humbly beg of thee, that thou wilt be pleaſed to receiue vs this day and all the daies of our liues vnder thy powerfull protection, Oh defend and keep vs from euil, guide vs with thy grace ſanctifie vs with thy ſpirit, graunt that in all things, yea and aboue all things, that our whole care and endeavours may be zealouſly to walke before thee in holy obedience vnto thy heauenly will & holy commandements, bleſſe vs we humbly beſeech thee in the labors of our hands, grāt that we take nothing in hand vnaduiſedly, but what ſhall be agreeable vnto thy moſt holy will; thou that knoweſt what is needfull for vs better then we our ſelues do, vouchſafe

wee pray thee to giue vnto vs the good things which wee haue neede of, whether it bee for our ſoules or bodies, euen for thy deere and onely Sons ſake *Ieſus Chriſt* bleſſed for euer: we doe moſt humbly begge them in of thee that forme of prayer which he himſelfe haught vs, ſaying, *Our Father, &c.*

Euening Praier.

O Blessed God, which gauest the people of Israel in charge euery day to offer vnto thee a morning & euening sacrifice, that there by thou mightest be glorified and praised for their dayly protection and preseruation, wee most vnworthie wretches presuming through this thy mercy to prostrate our selues heere before thy diuine maiesty, to offer vnto thee this our bounden duty, do most humbly beseech thee for thy blessed Sonnes sake *Iesus Christ* blessed for euer, that by the powerfull assistance of thy holy spirit, thou wilt sanctifie our harts vnto the performance heereof; for we confesse, in respect of our manifold sins, wee are farre vnworthy to present our selues before thy glorious maiesty, & much more

more that thou ſhouldeſt regard vs or accept any-thing which we do but wee moſt humbly beſeech thee enter not into iudgment with thy ſeruants for who then ſhall ſtand before thee, our very righteouſneſſe is like vnto a filthy cloath, the thoughts of our hearts are dayly and hourely corrupt before thee, who can tell how often hee offendeth? we haue beene alwaies rebellious Children againſt thee, diſobeying thy commandements, contemning thy iudgements, and abuſing thy merits, and it is thy great mercy that hath ſtayed thee, that thou haſt not vtterly conſumed vs long ſince, euen in the midſt of our ſinnes, when they were vnregarded of vs, or we vnrepented of them: but ſince thou haſt beene pleaſed to infuſe now againe into vs thy grace to ſee our ſins let this thy grace worke in vs we beſeech thee a true and vnfained repentance of them, pardon, oh pardon all our ſins O Lord we humbly beſeech thee for thy bleſſed Sonnes ſake Ieſus *Chriſt* we moſt humbly beſeech thee to pardon all our offences, which either

either this day, or any other day or time from our birthe to this houre wee haue committed, whether in thought, word, or deed, wherſoeuer, whenſoeuer, howſoeuer, or againſt whomſoeuer committed, let that innocent & moſt precious bloud which thy bleſſed Sonne hath ſhed to waſh a way the ſins of thy ſeruants, waſh and purge vs from all our ſinnes, and ſeeing that from vs of our ſelues no good thing can proceed, we humbly beſeech thee to create in vs new hearts, and by the powerfull working of thy holy ſpirit ſanctifie both our hearts and ſoules vnto thee, that we may hereafter ſtriue to performe a more holy and zealous obedience vnto thy heauenly will and holy commandements, then euer hitherto we haue done, for our bleſſed Sauiours ſake we beſeech thee to graunt theſe and all other good thinges vnto vs which may dayly further vs in the workes of our ſaluation, and heere as wee are by duty bound, we render vnto thee humble and moſt heartie thankes for all thoſe great and manifold

fold blessings which in thy great mercy thou doest dayly thus plenteously power vpon vs most vnworthy wretches; and amongst the rest, wee forget not that bodily health, peace, and prosperity which we doe still enioy, with the blessings which wee haue this day receiued. These and all other thinges whatsoeuer, wee doe praise thy most glorious name for, and doe most humbly begge of thee to continue thy mercies and blessings still vnto vs in all the good thinges that we haue need of, and amongst the rest, we beseech thee to receiue vs vnder thy powerfull protection this night, that so wee may rest in peace, and sleepe in safety, for wee know there is no safety but in thee & with thee, in vaine are our houses any protection vnto vs, or our beds any place of rest for our weak bodies, if thy blessing bee not with vs. Oh suffer not Sathan to trouble vs in our sleepes, nor any danger to annoy vs, but wee beseech thee let thy holy Angels watch ouer vs while we take rest, that so when wee shall wake a-

gaine

gaine wee may render due prayſe vnto thee, vnto whome all prayſe belongeth, neyther doe wee beg theſe thinges for our ſelues here alone, but for thy whole Church whereſoeuer diſperſed. More particularly we pray thee be gracious vnto this land wher in through thy goodneſſe we liue and haue our being, and herein as wee are by duty bound, wee humbly beſeech thee to powre thy bleſſings on that great pillar of thy Church our dread Soueraigne Lord *Charles*, by thy gracious appoyntment King of great Britteine France and Ireland, wee beeſeech thee enrich his royall heart with ſuch graces and gifts as ſhall bee meete for that high place and calling wherein thou haſt placed him, bleſſe with him his and our noble Queene *Mary*, his faythfull priuie Counſellors, the reuerend Clergie, all true hearted Nobilitie, loyall Gentry, and louing Commonalty, we beſeech thee let thy bleſſings dwell on the heads of theſe ſo long as the Sunne and Moone endureth, neyther forget wee the poore afflicted

afflicted members of thine thy Church whereſoeuer diſperſed, or howſoeuer diſtreſſed, and euery particular member thereof howſoeuer afflicted, whether outwardly in body, or inwardly in mind, euen as if our ſelues were in their caſe, ſo begge wee for them patience, comfort, and a ſpeedy releaſe of their ſeuerall calamities, that they with vs, and wee with them, may in the end reioyce together with thee in thy heauenly kingdome: which Lord we beſeech thee to haſten, prepare vs for thee, and come Lord *Ieſus*, comequickly, euen ſo, *Amen.*

(***)

T. C.